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## On the Cover

Northward into Canada and southward into Mexico, westward to California and eastward to central Colorado run the trails of Latter-day Saint colonization of the early Far West. Put on map, the movement presents an arresting picture. Here indeed was a latter-day kingdom of God, enlarging its borders and establishing quarters from which the whole world would be blessed. Such was the vision of a century ago. Time has seen the dream vindicated. The kingdom has been established, and the people have gone forth to present the gospel of peace and eternal progression to all who would receive it. The perspective drawing on the cover shows this early Mormon colonization of the western part of the North American continent. The artist was Gerreld L. Pulsipher. See page 10, "Mormon Colonization in the Far West," by Dr. T. Edgar Lyon.



Early Mormon towns: Lee's Ferry, Utah (top); Provo in 1875; Rio Virgin at Bunkerville, Nevada

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## Editor's Page

# The Pioneer Spirit

By President  
Joseph Fielding Smith

• Did you ever wonder how it might have been if you had lived in mortality in another age? What great things you might have accomplished? Important as those other times were, today, the time of our mortality, is the most important time to each of us. And what we accomplish in righteousness is the thing that we should be doing now.

July is the month in which we honor the pioneers. They accomplished great things, and we, as members of the Church, no matter where we live, should be using our strength to add to the foundation they gave us.

A traveler passing through the fertile Utah valleys said, as he looked out over the cultivated fields and

blooming orchards, "No wonder Brigham Young chose these well-watered and beautiful valleys as a permanent home for your people."

It was the spring of the year. The fields were green with the grain of the summer's harvest; the fruit trees along the way were in full bloom; and everywhere, in a land of great fertility, appeared the glorious prospect of an abundant yield. Such remarks

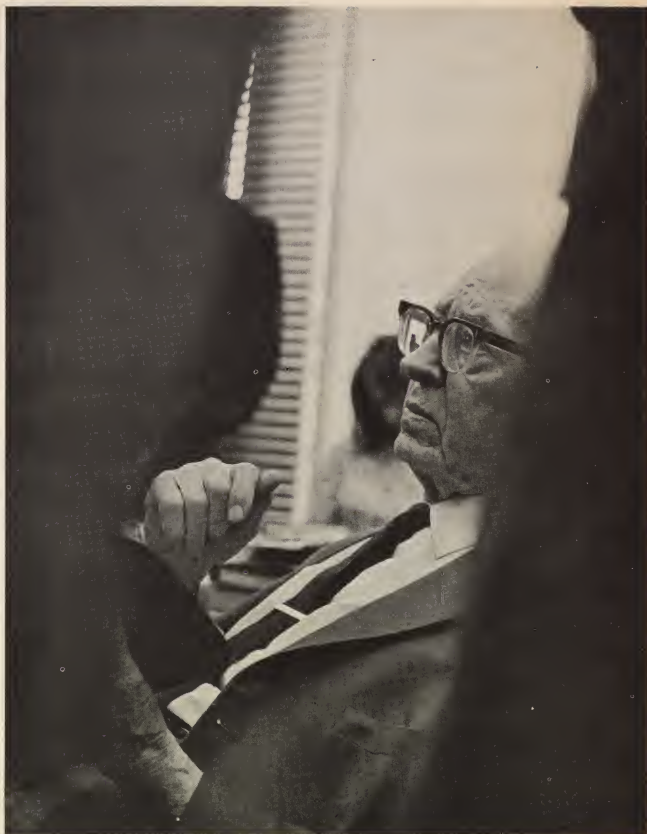


Photo by Eldon Linschoten



are often made by those who hurriedly pass through Utah and see conditions as they are today. How very little do they know of the early history of the state, and the almost super-human struggles of the pioneers to make "the wilderness and the solitary place glad for them," and "the desert rejoice and blossom as the rose." (See Isa. 35:1.)

It was a very different aspect that confronted the small but determined band of pioneers who entered the valley of the Great Salt Lake July 24, 1847. The soil was hard and sunbaked. There was little vegetation save the stubby growth of salt grass, greasewood, and sage that covered the valley, and the few willows and cottonwood trees that stood on the banks of the canyon streams. The scene was most desolate and uninviting. The pioneers attempted to plow, but the ground, unconquered for so many years, refused to yield to the plowman's share. By diverting the waters of a canyon stream and thoroughly soaking the soil, they were able to turn the earth and prepare it for the limited but extremely valuable supply of seed that they had brought with them. And thus commenced a determined battle with the elements under adverse conditions, a battle that was to result in the conquering of the desert and the beginning of our modern system of successful cultivation by irrigation.

Because the pioneers were at that early day isolated by more than one thousand miles from the borders of civilization, they were taught by their leaders to produce, as far as possible, all that they consumed, and to be frugal and not wasteful of their substance. This is still excellent counsel. The establishing of home industries was the text of many a sermon. Following the advice of President Brigham Young to draw from the native elements the necessities of life, to permit no improper taste to lead them into expensive indulgence, and to "let home industry produce every article of home consumption," the Saints established many useful and necessary industries, such as woolen mills,

tanneries, iron works, sawmills, gristmills, and potteries. The people learned to manufacture the articles they used and to raise the provisions they consumed. Their clothing, though plain, was durable; it was the workmanship of their own hands, and of it they were not ashamed.

Conditions in the world today tend to destroy the unity of spirit and common interest of the individual in the well-being of the community and to narrow down the spirit in which each member shows his love for his fellowman. Self-aggrandizement has increased, and community interest and neighborly love have correspondingly diminished. Cooperation cannot dwell where there is no union; where the people are not one in thought, in purpose, and in desire; where each refuses to labor unselfishly in the common interest of all; where the love of money and worldly gain is paramount.

Let us hope that the ideas and methods so properly employed by the pioneers and by which communities were made strong and the people benefited and knit together shall not pass away. Let us pray that conditions will continue to be of such nature that brotherly love and fellowship will continue among us and grow stronger day by day; that we may be one; that we may feel, as Ruth said of old, "Thy people shall be my people, and thy God my God." (Ruth 1:16.)

I am proud of my pioneer heritage. I am proud of their record of service and sacrifice. Today we may seem so far removed from them that their accomplishments sometimes become dim in our minds. We don't often stop to realize all they went through—hardships, suffering, persecutions—and yet they arrived in the Great Salt Lake Valley rejoicing.

It is my prayer that each of us—those whose heritage goes back to the very beginning of the Church as well as the newest convert member—may exemplify in our lives the characteristics and attributes that made the Latter-day Saint pioneers great. ○

# Portrait of a Prophet

A tribute in verse to  
**President Joseph Fielding Smith,**  
who celebrates his 94th birthday  
on July 19

By President S. Dilworth Young  
Of the First Council of the Seventy

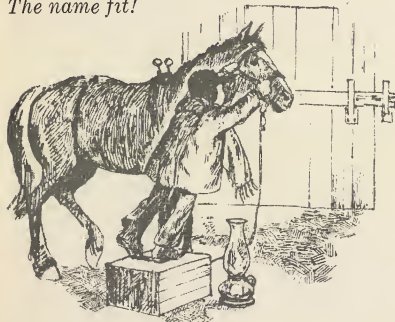
*Illustrated by Dale Kilbourn*

*Let us think of 1876.*

*U. S. Grant was President of the United States.*

*The pioneers were around then,  
Telling their grandchildren  
Stories of their adventures,  
Their hardships on the journey west.  
Salt Lake City was young then.  
Main Street and Brigham Street  
Were ankle deep in mud or dust  
According to the weather.*

*There in a house  
On Second West, home of one of the  
Young apostles in the Church,  
A man child was born.  
He was named after his father,  
Joseph Fielding Smith.  
People knew of Joseph Smith.  
People knew of Mary Fielding, too.  
Certainly they knew Joseph F. Smith.  
They nodded approbation.  
The name fit!*



*Horses help  
To rear a boy to be a man;  
Remember those cold and wintry nights—*

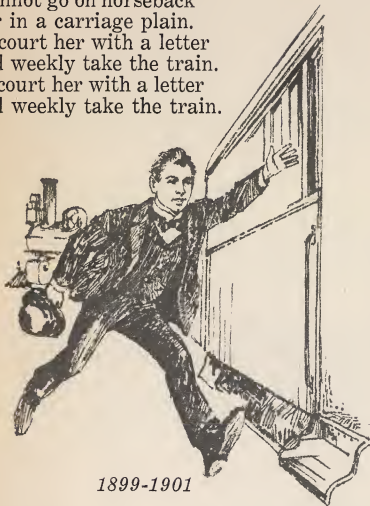
*The bitter wind,  
The storm clouds riding high  
Upon the Wasatch,  
The knock upon the door,  
A frantic knocking;  
The mother's voice—  
"Joseph, I must have the horse  
And buggy."  
And Joseph stumbles half awake  
Into his clothes, wraps  
A muffler tight around his neck,  
And lights a lantern.  
Then through the snow into the barn  
He goes,  
Its warmth,  
Odorous animal warmth,  
A relief from the cold.  
The harness hangs upon the wall;  
The patient horse, within the stall,  
Turns her head and looks at him.  
It isn't anytime at all until  
He has the harness on and fastened,  
Then the headstall—he has to climb  
Upon a box to reach her head—  
And soon the mother is on her way  
To usher in another child on earth.  
"I wish they'd wait till morning to be born."  
She hears him say.*

1898

*Young love is sweet love,  
Altruistic pure love,  
Flying over mountaintops,  
Hardly touching earth.  
Such new stirrings of the soul  
Fill one's whole being.  
In each one's eyes the other has no fault;  
In each soul the  
Spirit carries forth*

*The joy of happy constant  
Love upon the earth.*

My love is not in Salt Lake  
Beside the salten sea,  
My true love lives in Ogden  
And there she waits for me.  
I cannot go on horseback  
Nor in a carriage plain.  
I'll court her with a letter  
And weekly take the train.  
I'll court her with a letter  
And weekly take the train.



1899-1901

*It is 1899.  
The father speaks:*

*My son, I've watched you grow to  
manhood,  
Clean and pure and strong,  
Your young faith firm in  
Knowledge of the Lord.  
I am sure your grandfather and  
Your uncle Joseph are rejoicing,  
In the paradise of God, that you  
Are standing true  
To what you know to be the truth.  
The time has come for you  
To go  
Into the world to preach  
The gospel of the restoration.  
I went when I was fifteen years of age.*

*The son:*

*I am glad to go  
Wherever the Lord*

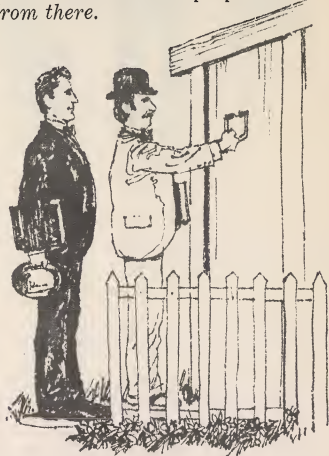
*Would have me go.  
I'll need some help  
To care for my dear wife, Louie.*

*The father:*

*We shall see that Louie  
Will not know want  
While you are gone to  
England.*

*The son:*

*England! Then that's where I shall go.  
I could have wished to labor where  
you labored,  
Father, but this is good.  
You went to an island in the  
Pacific; I shall go to an island  
In the Atlantic. Our people came  
From there.*



March 1908

*Here in my lonely, empty house  
I sit and ponder what to do,  
A child upon each knee  
Held tightly to my breast.  
Their mother fair has  
Gone to paradise.  
I am left bereft.  
Ten years of happy joyous life  
To be continued after death.  
O Lord, these are my kingdom,  
These I hold close to my heart.*



Lead thou the way from here.  
 May I have strength and wisdom  
 And thy spirit to impart to me  
 What I shall do.  
 These children small are now  
 Without a mother.  
 Give me the strength and  
 Wisdom to find  
 For them another.



Ethel, I know that you are  
 Choice before the Lord.  
 I stand in need as I have never  
 Stood before.  
 My children in their tender years  
 Have lost their mother.  
 No wifely step is echoing on the floor.  
 I hear the prayer of Josephine  
 At night and tuck her in  
 And help Juliana say her prayer  
 To God,  
 But my hands do not have a woman's  
 Gentle touch,  
 Nor can I give them womanly advice.  
 I do not offer you the love that comes with  
 youth,  
 But I can offer love of truth,  
 And love of Christ,  
 And honesty and humble trust,  
 And love that goes beyond this life,  
 The pure love  
 With which the Lord would have us  
 Bound into one, eternally.

1910

One day in early April, 1910,  
 Joseph Fielding Smith was called  
 Into the office of the President of the  
 Church.

My son, said his father,  
 We have watched you as you have  
 Given service to the Lord.  
 And now, my son, the Lord wants you  
 To be one of his twelve witnesses  
 To bear the truth to all the world.  
 I cannot tell in words the satisfaction  
 This gives me.

You bear my name; I've kept it clean and  
 pure  
 Before the Lord,  
 And you have too.  
 My son! My son!

You too will serve the Church,  
 Will sit in council  
 And teach the people truth,  
 God's truth.  
 You honor me, your father,  
 And now the Lord has honored you.

1937

The years of children's  
 Lifting laughter nearly passed.  
 Three boys remain at home,  
 The youngest ten—and then,  
 The mother, gone to be with  
 Those in paradise—  
 And who can know the feelings  
 Of this man, again bereft?  
 Those years of rearing these,  
 God given: Each problem  
 Solved as each one has arisen.  
 To rear a family true to truth.

Can you hear the singing, Joseph?  
 The rich voice singing songs of praise?  
 Hear the singing,  
 Hear the voice, Joseph.  
 The deep contralto in the choir,  
 Carrying feeling higher, higher:  
 "He who has clean hands and a pure heart,  
 Who has not lifted up his soul unto vanity,  
 Nor sworn deceitfully"—

That is your creed, Joseph.  
That is what you believe.  
That is what you've tried to be.  
Look to Jessie.  
She will fill your home with  
Music and with laughter  
And with happiness.



1942

A telegram arrives:  
The Adjutant General  
Regrets to inform you  
That your son, Corporal Lewis Smith. . . .  
No more is read—there is no need for more.  
What they have dreaded, tried not to  
imagine  
Has come to pass.  
There is no way to take part in this tragedy.  
It is too far distant—  
The mind fills with numbness—  
How did it happen?  
Did he suffer much?  
Was it sudden, or lingering?  
There is no answer—  
One wonders if there could have been  
A mistake—but  
There is no mistake!  
He was a good son.  
He gave his life for his country.

1970

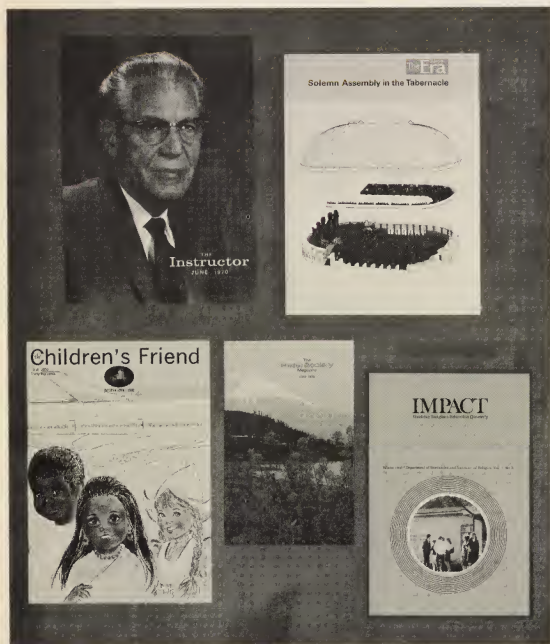
And so the years fly by.  
If children are the measure of success,  
And grandchildren,

And great-grandchildren,  
And great-great-grandchildren,  
Then he has prospered well.  
If serving of the Lord  
With all one's heart, and all one's mind  
And all one's strength, is the true measure,  
He has no fear of God's just measurement.  
If by the written word defending Joseph  
Smith,  
And teaching truth,  
We are to judge,  
Then here are books and written words  
As with a golden pen engraven  
In our hearts forever more.  
Who has been obedient more than he to that  
injunction  
From the Lord  
That every man once warned,  
Should warn his neighbor?  
For sixty years the witness  
Has been borne  
By ox cart, team, steam engine, and by air—  
He has spanned the age of industry.



We praise this day  
The servant of the Lord  
With our sustaining vote  
And voice.  
With all our hearts and  
Souls we give our love  
And our support—to him,  
The tenth to lead the Church  
On its great journey to its destiny.  
Yea, a prophet, and a seer,  
And a revelator.

# Church Magazines To Be Combined Into Three New Publications



• Three new publications—one for adults, one for youth, and one for children—will be published by the Church beginning in January 1971, according to a recent announcement by the First Presidency. The new magazines will unify the present *Improvement Era*, *Instructor*, *Relief Society Magazine*, *Children's Friend*, and *Impact* (a quarterly publication of the seminaries and institutes). To be published under the direct supervision of the First Presidency and the Council of the Twelve, they will be official organs of communication from the Church to its members.

This important change in the publications will bring them into harmony with the Church Correlation Program and will enable them to serve better the interests and needs of the people of the Church. The underlying purposes of the magazines, as set forth by the First Presidency, will be:

1. To strengthen the faith of Church members.
2. To promulgate the truths of the restored gospel.
3. To keep members abreast of current and vital Church policies, programs, and happenings.

The plan calls for the establishment of a new 48-page magazine for the youth, who have never before been served exclusively by such a publication. It is planned that the adult magazine will contain at least 96 pages of editorial matter of a general nature, as well as teaching and leadership helps and articles of special interest to the priesthood and to the women of the Church.

The new publications will not contain lessons, visual aids, or supplementary material for auxiliary organizations. Such items will be provided through regular lesson manuals, supplements, and teaching aid kits.

Names and staffs of the new magazines will be selected in the near future.



The following is an outline of general procedures for handling the subscriptions of present subscribers to the publications and those who will subscribe in the months ahead:

3. If a subscriber desires a cash refund of the balance of his subscription credits beyond the first of 1971, he may so specify by sending the attached coupon to COMO, 79 South State Street, Salt Lake City, Utah 84111. Refund requests should be sent to COMO as soon as possible. Remember, if the cou-

6. Those wanting to subscribe to the *Instructor* for the remainder of 1970—or to renew subscriptions in order to receive the balance of this year's *Instructors* only—will need to do so *not later than September 1, 1970*. After that, the *Instructor* files must be closed to merge the subscriptions into those of the *Era*. These subscriptions may be obtained at the price of \$4.00 a year, with the balance remaining after January 1 to be applied to the new adult magazine, or they may be made for the balance of 1970 at the rate of 35c a month.



• The 1820s through 1840s were eventful years in United States history. During these years, vast stretches of prairies and plains west of the Mississippi, the Rocky Mountains, the semi-arid deserts of the West and Southwest, and the Pacific Coast were settled by hardy and venturesome pioneers. The occupation of these lands gave the United States possession of the entire Trans-Mississippi West and the Pacific Coast from Mexico to Canada. To secure this land, there had to be permanent settlers living there. Mormons made a definite contribution to this "winning of the West."

Fur trappers and traders, following Indian and buffalo trails, had earlier scoured the largely uncharted wildernesses and returned with reports of virgin coun-

try. When it appeared that it was the "manifest destiny" of the United States to acquire this western domain, the restless elements of American society, the land-poor, those who desired to become great cattle and sheep barons, and venturesome industrialists took advantage of the expanding boundaries to exploit the land according to their plans.

In time, four major routes of travel emerged, over which flowed the thousands of pioneers who set out to conquer the Far West. These four routes have been designated by the National Park Service as the arterial trails by which the West was filled with settlers. The earliest of these, the Santa Fe Trail, extended from Independence, and later from Westport and St. Joseph, all in Missouri, and still later from Fort Leavenworth,



*This is claimed to be one of the earliest photographs of Salt Lake City, photographed by Marsena Cannon, apparently in the 1860s.*

Kansas, to Santa Fe, New Mexico. Ultimately, the trail was extended through to California. This trail was important because of its economic worth, but the least important from the standpoint of the number of permanent settlers who followed it.

The Oregon Trail, next in chronological sequence, started from the same general geographical centers, but pushed northwestward through Kansas to the Platte River Valley (Nebraska). The trail then followed the Platte's north branch to the Sweetwater (Wyoming), which was then followed westward in Wyoming through South Pass. The trail continued down the Green River, to the Bear River, and then to the Snake River (Idaho), which was usually crossed at old Fort Hall in southeastern Idaho, and then followed to the Oregon settlements.

The California Trail traversed the same route to the vicinity of Fort Hall, where it turned southwestward, passing through northern Utah and Nevada, over the Sierras by various passes, and into the fertile valleys of the American and Sacramento rivers of upper California.

Last of the four chronologically, the Mormon Trail really started at Nauvoo, Illinois, and crossed Iowa to the old Council Bluffs military site. The Missouri River was crossed, and Winter Quarters, near present Florence, Nebraska (a northern suburb of Omaha), became the outfitting place for the earliest Church wagon trains. They remained on the north side of the Platte River (the route followed today by the railroads) until they reached old Fort Laramie, Wyoming. There the river was crossed and the pioneers joined the Oregon-California route to the Green River Valley in Wyoming. At Fort Bridger, Wyoming, the Mormon Trail left the well-established trails to the West Coast, took a southwesterly direction across the Wasatch range of mountains, and entered Salt Lake Valley. A report made by the United States National Park Service, as a result of its surveys, indicated that the Mormon migration and settlement of the Great Basin

Dr. T. Edgar Lyon is a gifted teacher, researcher, and writer who has long been associated with the Institute of Religion adjacent to the University of Utah campus. A former Netherlands mission president, he is research scholar for Nauvoo Restoration, Inc.



*Laying the cornerstone for the Cardston Temple. The photograph, taken September 19, 1915, shows Elder David O. McKay speaking.*



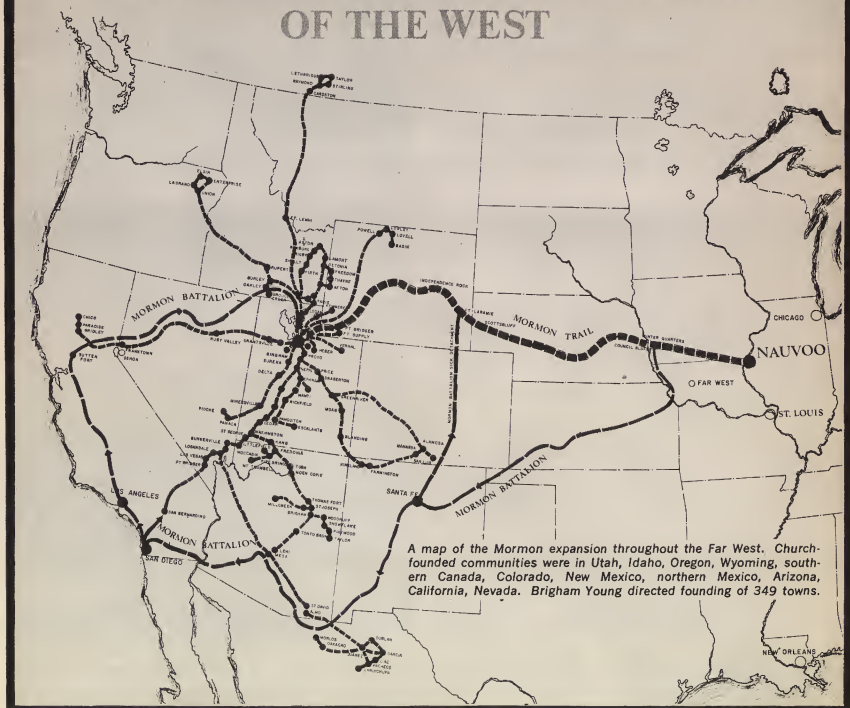
*Old photograph of Colonia Juarez, Mexico, one of a half-dozen settlements established in Mexico by the Saints in about 1890.*



*An early photograph of Orderville, Utah, one of 349 colonies founded during the administration of President Brigham Young.*



# MORMON EXODUS & COLONIZATION OF THE WEST



stood out as one of the most positive factors in carrying American civilization to the Intermountain and Pacific Coast areas. It concluded:

"... The movement of the Mormons to the valley of the Great Salt Lake was one of the most dramatic events in the history of American westward expansion. With the Mormon migrations, not only the motivation of westward movement shifted, but the character of the emigrant also changed. No longer were the migrations composed solely of an agrarian people, but shopkeepers, artisans, mechanics, and skilled persons of all types made the trek. The economic motive, so dominant among the earlier emigrants, gave way to the desire to worship in peace and to live in isolation from those who would deny this right."

As the Latter-day Saint pioneers commenced to settle the Salt Lake Valley in 1847, Brigham Young envisioned something far greater than his people occupying but one mountain valley—even if he had been able to find one large enough to accommodate them all. He had been greatly impressed by the sociological ideas of the Prophet Joseph Smith as manifested in the Prophet's concepts of city planning. President Young was convinced that an ideal community need not be a large city. A group of approximately 10,000 people in the mid-nineteenth century would be large enough to provide good schools, wholesome recreation in the form of musical groups, ballroom dancing, and theatricals, high quality church activities with member participation to a high degree,



Looking north from the Mormon-founded Canadian community of Raymond. Mormon colonists poured into Alberta about 1890.



Rare photograph taken about 1900 shows entourage of Buffalo Bill (William Cody) when he toured Mormon towns in Rocky Mountains.

adequate medical services, and literary creativity, and yet retain a feeling of social intimacy that would be a curb to delinquency and gangsterism. In such a community one's personal feeling of being almost anonymous, which is characteristic of large cities and which makes people become impersonal toward the needs and obligations of the society in which they live, would be avoided. Brigham Young would have preferred to have ten cities of 10,000 each, rather than 100,000 members of the Church residing in one community.

As inquisitive pioneers commenced to explore the valleys adjacent to the Great Salt Lake, Brigham Young requested them to report to him suitable sites for further settlements. These reports were to include the fertility of the soil, evidence from wild vegetation that grain and forage crops would mature, and an adequate water supply for irrigation and culinary purposes. He knew it would be useless to attempt to colonize in valleys where the streams ceased to flow in midsummer. He also organized exploring parties to make extensive investigation of potential sites for colonies.

From such reports, President Young planned settlements in many parts of the Intermountain West. Strategic factors also motivated him in his decisions. He desired to have a settlement on every stream large enough to provide the source for a permanent agricultural community. By doing this, the Saints would preempt the water rights, making it impossible for others to settle in their midst and create the dissensions that had plagued them prior to coming to the Rocky Mountains.

Brigham Young followed three general patterns in his far-flung colonizing efforts. As President of the Church, he gave some members direct calls to colonizing missions, just as other members might be called on proselyting missions. At other times he would call a

small group of men as leaders of a colony, giving them a commission to recruit others to join them in the settlement of a certain area. In a third pattern, someone who had perhaps located what appeared to him to be a desirable site for a settlement would ask President Young's approval for the project. If the project appeared favorable, he gave it both his approval and blessing and authorized the leader to seek capable men who were willing to join him in the venture. Through utilization of these three techniques between 1847 and 1877, 349 colonies were established.<sup>1</sup>

The majority of these colonies were established on streams emerging from the Wasatch Mountains of Utah, Idaho, and Wyoming, the Rio Virgin, Little Colorado, and other tributaries of the Colorado in Utah, Nevada, and Arizona, and the Salt River Valley of Arizona.

A strategic element is also evident in the selection of some of the sites for colonies. Brigham Young desired to ring the "heartland of Zion" with an outer circle of settlements, which were to serve two purposes. First, it was hoped they would assist in Christianizing the Indians and in fellowshiping them so the two peoples could live in peace. The second reason was to secure a prior claim on outlying lands, hoping to save them for the Saints who would come from all over the world to settle "where none shall come to hurt or make afraid." The settlement of Fort Supply in southwestern Wyoming and other settlements in the Green River drainage, Fort Lemhi on the Salmon River in Idaho and near the Montana border, and Genoa (Mormon Station) near Lake Tahoe, Nevada, were part of this plan. Likewise, the Las Vegas and San Bernardino settlements were part of a "Mormon

<sup>1</sup> Milton R. Hunter, *Brigham Young the Colonizer* (© 1940), pp. 361-67. Three maps indicate the location of these numerous settlements. All of these were not successful, however. Some failed because drought, Indian opposition, and national political developments made their continuance undesirable or impossible.

Corridor" that envisioned San Pedro, south of Los Angeles, as a seaport for the "State of Deseret." This string of communities was also to provide way stations for supplies and draft animals for migrating Saints coming into the Great Basin or adjoining areas after the snows of winter had closed the overland route through the Rocky Mountains. It would also provide a route to bring dormant nursery stock into Utah from California for spring planting, when it was hazardous to attempt such importations through the blizzards and colds of the Rocky Mountains.

The prominence of Brigham Young in directing the colonizing of the Far West was so great that it has overshadowed the work of John Taylor. He was faced with a somewhat different problem when he succeeded President Young. It had been 30 years since the Mormons had first settled in Salt Lake Valley. Thousands of Saints, converts from Canada and the United States, as well as from the British Isles and the continent of Europe, had made homes in many Mormon colonies. Thousands of native-born children of the early pioneers had been born and reared in the valleys of the mountains. They were of age to secure farms of their own, but the farms were not capable of further division, nor could the water supply be increased. These land-hungry youths knew agriculture and livestock raising and wanted to establish themselves economically by pioneering as their parents had done. The Homestead Law of 1862, with its later amendments, made it possible for a person to secure 160 acres of land almost free. But where could these free lands be found? The solution was to find new areas of settlement, farther removed from the older settlements of the first pioneering generation.

Under President Taylor's administration, Mormon colonists moved into the Gila River Valley of southeastern Arizona in 1877. The following year Mormon colonists, mostly from Utah settlements, commenced in earnest to settle in the Salt River Valley of the same state, with Mesa emerging as the principal community. That same year, a group composed of Utah people and converts from the Southern States commenced to colonize the Conejos River Valley in southern Colorado. Groups from the older Utah settlements settled in Star Valley of southwestern Wyoming and southeastern Idaho, making Afton, Wyoming, their ecclesiastical center. In 1879 other Mormon land-seekers occupied lands along the Bear River in Oneida County, southern Idaho. Colonies then spread farther north through the Portneuf Valley of Idaho. During that year and the next, there were migrations of Mormons from Utah into Lincoln County in southeastern Nevada. The year 1879 also saw the settlements of the

Uintah and Duchesne valleys in eastern Utah begin in earnest. The southeastern section of Utah—San Juan County—had never appeared attractive to settlers, but in 1880 President Taylor authorized the settlement of a group from older communities in Utah to establish the city of Bluff, which they did after a most trying journey. In the 1880s the Upper Snake River Valley of southeastern Idaho became the site of Mormon colonies northward from Fort Hall to beyond Rexburg.

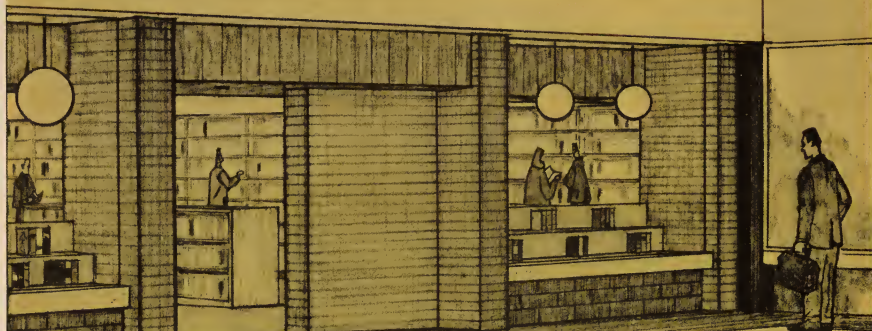
Extending from the closing years of President Taylor's administration and into that of President Woodruff, Mormon land-seekers established settlements in several areas of New Mexico, the major locales in the upper northwest corner of that state, the San Luis Valley of southern Colorado, and the Lower Snake River Valley in the vicinity of Twin Falls, Oakley, and Burley. Colonies were likewise established in the Canadian province of Alberta, centering in Cardston, but expanding widely from that center. Mormon colonists secured land in the northern provinces of northern Mexico and founded more than a half-dozen flourishing settlements. The Big Horn Basin of north-central Wyoming likewise beckoned for settlers, and Mormon settlers moved there and assisted in establishing several communities. To Mormon colonists seeking new land for settlements, several areas of northeastern Oregon appeared attractive, so a number of communities were established there.

During the last two decades of the nineteenth century, two members of the Council of the Twelve Apostles, John Henry Smith and John W. Taylor, played an important part in directing the settlement of new lands by younger Mormon families. They were active in the development of the Canadian, Mexican, and Big Horn Basin settlements of Wyoming. Gradually the Mormon knowledge of irrigation and dry farming on semi-arid lands became known. These two men played an important part in the development of national organizations to make available the possibilities of such methods of farming. President George Albert Smith, the son of John Henry Smith, continued the work of his father. During and after World War I he served as a member of the board and later as president of the International Irrigation Congress and the International Dry Farming Congress. When these were combined into the International Irrigation and Dry Farming Congress, George Albert Smith served as its first president. This honor was indicative of the experimental work done by Mormon pioneers as they wrested a living from the western lands, and the leadership that they had given to make it possible for thousands of farmers and ranchers to succeed where eastern agriculturists had predicted failure. ○



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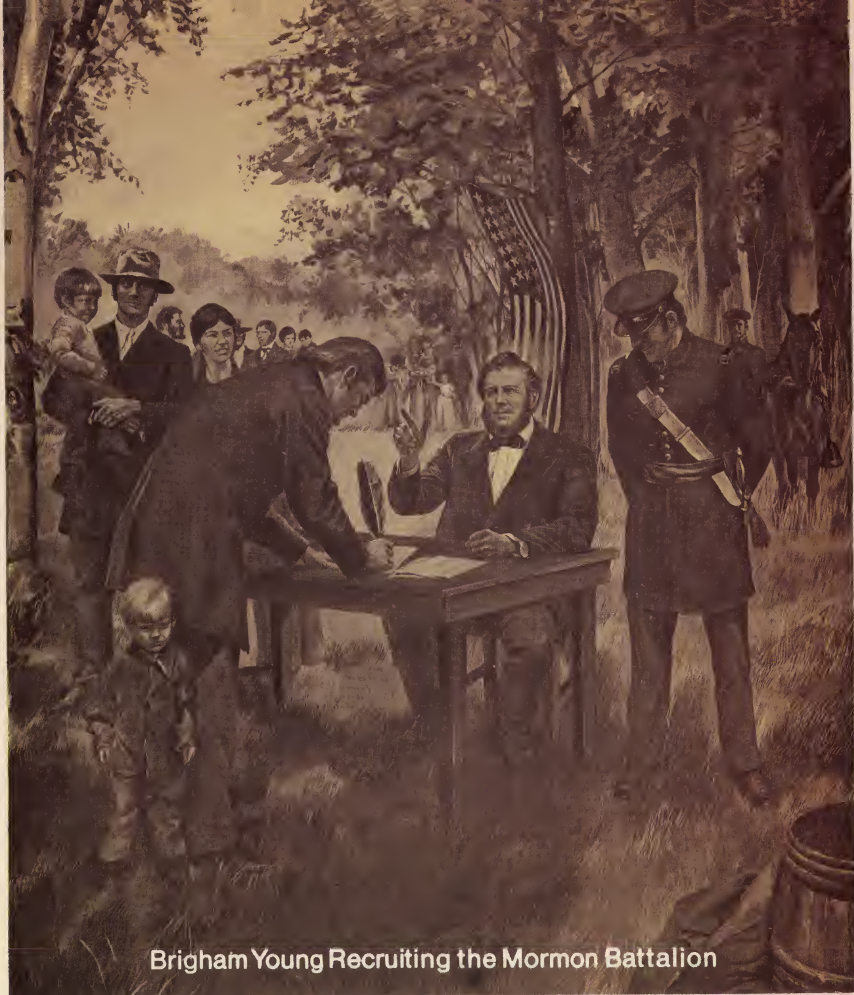
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**Brigham Young Recruiting the Mormon Battalion**

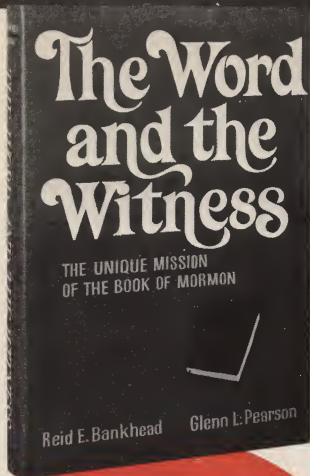
In January 1846, Brigham Young sought U.S. government aid to help the Saints migrate west. In June he received an opportunity to enlist 500 Mormon men in the war with Mexico. The so-called Mormon Battalion gave the Saints needed money and U.S. governmental permission to establish temporary residence and stopping places across the plains. The Battalion marched—and at times blazed the trail—from Council Bluffs, Iowa, to San Diego, California, and in 197 days completed what has been termed the greatest infantry march in history. It was a march of approximately 2,000 miles. Some 500 men and more than a dozen

families began the march July 16, 1846, and 347 men and five women arrived in San Diego January 29, 1847. At the end of their tour of duty, some of the men re-enlisted, while others went northward and cut a wagon path across the Sierras, reaching Salt Lake Valley two months after Brigham Young. A few stayed to work, such as the nine Mormon men at Sutter's Mill who in January 1848 helped find the gold that was to turn the world's eyes toward California. This painting, by Dale Kilbourn, is one of several on the Mormon Battalion theme to be used by the Church at visitors centers at Mount Pisgah, Iowa, and Oakland, California.

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# A Moment of Prayer With a Soldier

By Carla Sansom

• I was alone, sitting on the organ bench in a war-torn building that we used as a chapel in Hamburg, Germany, practicing the hymn "Nearer My God To Thee." A good third of the roof had been demolished by the detonation of exploding bombs, so that it hung in shreds on one side with a big hole over the assembly hall. But it was the only Gemeindehaus left in which members of the Church could meet. And there was much gratitude for that.

It was late in the year 1944. Germany had already had unendurable losses; yet regiments were put together and shifted eastward to stall the tempest of the invading Russian armies.

The beautiful gold of late afternoon sunlight lay on the keyboard as my hands toyed with the keys. Many dissonant sounds from the outside came through the hole in the ceiling—the harbor; the railroad station; the hustle and bustle of busy streets. But I knew that God was near; I had felt his peace so many times.

As my mind elaborated on these thoughts, a loud knock came to the outside door, then another; then a rattle. I sensed the urgency of such a knock and hastened to open the door. There before me stood a young lieutenant in combat uniform, whom I had never seen before. As I looked into his intelligent but tired face, the stranger said, "Excuse me, please. I heard an organ being played . . . I am Lieutenant Schwartz—I mean Brother Hans Schwartz from Vienna." He held out a slender, weather-exposed hand. "You *are* Latter-day Saint, aren't you?"

I nodded.

"Our regiment is changing trains at the railroad station, and as I stood on the platform I heard that beautiful familiar hymn. I followed the sound and it led me to this building."

But that's impossible! was my first thought. The railroad station is three full blocks away, and with all the noise!

"You can't know how happy it makes me to find this place," he went on. "We leave in an hour, and I needed to pray." He paused, then looked into my eyes. "May I ask you to pray with me?"

For a moment I was stunned. I invited him into the chapel. I needed a little time. Again I sat at the organ, and began to play the familiar tune.

The soldier sat on a stairway, his eyes closed.

He wants me to pray with him. If he were only a girl, I thought. It would be much easier. But he is your brother, something told me. And right now he needs to pray with someone who shares his beliefs!

My hands pressed on the keyboard as if to drown out my doubts. The young man joined in a clear, beautiful tenor voice: "Nearer my God to thee." He moved onto the bench and sat close to me. Slowly my reservations melted away. We sang through all the verses. "*Soll doch trotz Kreuz und Pein, dies meine Losung sein; näher mein Gott zu dir, näher zu Dir . . .*" I noticed a tear in his eye.

"Have you ever been afraid of death?" he asked.

"No," I said.

"I know I am going to die soon in the battlefield," he went on.

"Oh, that's not so. You're just battle weary, and tremendously exhausted. Naturally these thoughts come to you." I felt extremely helpless.

He paused for a long time. Then he slid from the organ bench and knelt down. "Please . . ." He motioned for me to join.

I knelt beside him. Then the soldier began to pour out his heart to God. He told him how much he loved him, and what the gospel meant to him. He mentioned the great comfort he had always received while in the battlefield, but that now his heart was heavy for he felt that his time on this earth was soon going to come to an end. He wanted to live so very much to be a teacher of truth and right; yet if it were the will of the Lord, he was willing to die, for he knew that there was also work to be done on the other side.

My eyes were heavy with tears, and then it was my turn to talk to Heavenly Father. I had completely forgotten that this man was a stranger. It was easy to lay my whole heart open as he did, and I couldn't help but feel the presence of heavenly beings. After the "amen," I looked into the soldier's face.

"God bless you, sister,"<sup>2</sup> he said, reaching for my hand. "It will all be much easier now."

I never saw this young man again. But wherever he is, I know he is close to God.

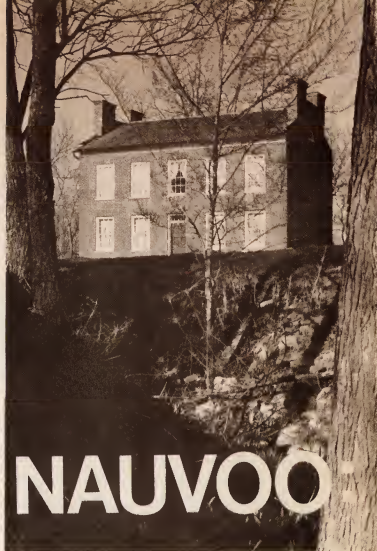
This experience taught me the true value of the Savior's teaching, "Suffer little children to come unto me, for of such is the kingdom of heaven." In order to be a neighbor, and to be of one heart as a human family, it is so important that we give of ourselves as children do. We must work on our attitudes and make use of the tools that build bridges from one man's heart to another's. ○

Carla Sansom, of the Pacific Palisades (California) Ward, grew up in Hamburg, Germany, where she witnessed the events of World War II. She now has a son serving in the West German Mission.





*A rear view of the home of Brigham Young*



*Federalist-style home of Wilford Woodruff*



*Blacksmith and bellows at the Webb shop*



*Restoration work on Webb Blacksmith Shop*

● If the directors of Nauvoo Restoration have their way, the next time you travel through mid-America, you will route—even reroute—your trip through Nauvoo, Illinois, “the city beautiful.”

Indeed, if the traveler knew what was there, he would not miss an opportunity to visit and revisit Nauvoo, known also as “the city of Joseph.” The city has had several images as well as names in its illustrious past. Before the Mormons arrived in 1838, it was called Commerce, a name reflecting more

hope than fact in describing its business environment. The then mosquito-infested, swampy bend in the Mississippi River was simply one of a hundred small towns struggling for an identity on the outposts of the American frontier. Across the river were Indians, few of the amenities of American civilization, and territories still claimed by foreign governments.

A year later, in 1839, Commerce became Nauvoo—a city of refuge for Latter-day Saints expelled from Missouri. For five years it was a

city beautiful, one of the most heralded communities west of the Alleghenies.

Then on June 27, 1844, it became a city of tragedy. Its founder-prophet, Joseph Smith, Jr., had been martyred in nearby Carthage. With the departure of the Saints in 1846, on the first leg of their famous trek to the Rocky Mountains, Nauvoo became once more a quiet, unnoticed, small Mississippi River town with dusty streets.

But today it is once again on the move. Its former 11,000 Mormon



# A Progress Report

By Jay M. Todd

Assistant Managing Editor

once knew the sturdy step of Brigham Young, the steps of the Pratt brothers—Parley and Orson—and the lively walk of Emma Smith, Eliza R. Snow, and a hundred other famous early-day Latter-day Saints who crowded the streets, buying and shopping from their town's shops and homemade industries.

Days were often interrupted by the whistling toots of river boats sliding in for a landing. Many boats carried new converts, many of whom had left home and family to join "the city of the Saints." If he landed on the right day, the new resident might see the Nauvoo Legion in parade or practice, their guns and swords glistening in the sunlight. A brass band might be heard in the distance, setting a good pace for the marchers as well as getting in a practice session before an evening dance in one of the town's social centers. As he strode up the streets, the new resident would find shops, stores, and homes, many newly completed and others still under construction. There were blacksmiths, bakers, carpenters, coopers (barrel makers), gunsmiths, iron makers, brick makers, woodcutters, shoemakers, silversmiths, painters, printers, weavers, rope walkers (rope makers), candle makers, wagon makers, wheelwrights, and merchants of all varieties. Nauvoo was a city on the go, full of life and spirit, and it had a zest unequalled anywhere on the American frontier.

Today, all of this is being meticulously and accurately restored to create a historically authentic physical environment so that the visitor can walk through the pages of history, sample the spirit of the times, taste the food, examine closely the homes, clothes, work habits, and style of life of the period. While doing so, it is hoped that the visitor will also come to understand what it meant to be a

Mormon in the 1840s, and why the Church meant so much to its members, many of whom had already been driven out of Ohio and Missouri because of their beliefs.

Thousands of visitors have said that they have received new insights, deeper appreciation, and a renewed testimony concerning the early days of the Church and its teachings as they have peeked through the windows of the past and relived vicariously the events and style of another era.

"For the first time in my life," said one visitor, "I understand what it was like to have lived at the time of Joseph Smith. The few isolated facts of Church history that were in my mind and the knowledge of the Prophet's doctrinal teachings suddenly fit together into a clearly and easily understandable picture. Visiting Nauvoo has been perhaps the greatest experience in my life, in terms of understanding my own Church's history."

On approximately 1,000 acres—an area that once formed the major portion of Nauvoo—the Nauvoo Restoration Society has been steadily pursuing its goal to restore about forty homes and shops of the original Nauvoo. (Nauvoo Restoration is a nonprofit corporation sponsored by the Church.) The following steps have already been completed:

—Cleaning up of nearly three miles of Mississippi River frontage, clearing away unsightly willows and foliage of a more recent vintage in order to create the beautiful majestic river view known to the Saints in the 1840s.

—Reopening of the stone quarry down near the river's edge, from which site much of the stone was taken to build the Nauvoo Temple and other buildings in town.

—Cultivation of 150 acres on the western slopes of the city. Crops cultivated by Saints included corn,

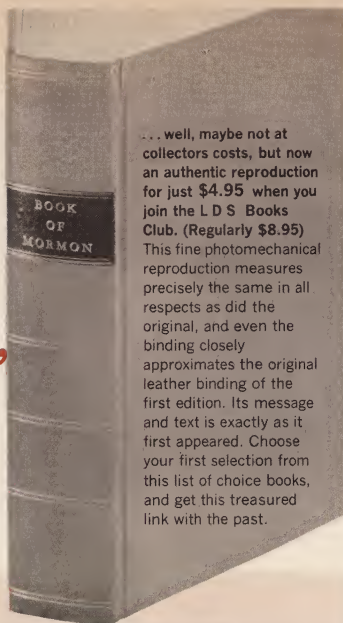


The kitchen in the eight-room Woodruff home



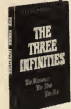
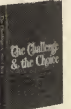



inhabitants cannot return, nor can its destroyed Nauvoo Temple. Also lost is its importance as the center of the Church, a role that gave it great prominence and a steady inflow of converts from England, Canada, and many parts of America, each one eager to see a tall, muscular man whom they all knew as the Prophet—Joseph Smith, Jr.

However, the streets are again full, this time with tourists. Last year 139,000 of them came. They came to step back into the pages of history, to walk down streets that

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hay, barley, oats, and wheat. Cattle and horses dot the landscape and help to create the pastoral scene of early Nauvoo.

—Placing underground near the river all power lines in order to further create the environment known in the 1840s.

—Restoring and furnishing of several homes in a similar manner known to their original residents, such as the Heber C. Kimball home.

—Restoration of the *Times and Seasons* printing office, where the Church newspaper and many books and publications were printed.

—Completion of the archaeological work on the Nauvoo Temple to determine its floor plans.

—Extensive general historical and archaeological work on other homes and shop sections throughout the city.

However, the 1970 summer season will feature many new features available to the visitor:

1. The Wilford Woodruff home. Dedicated in May, this beautiful two-story, eight-room, Federalist-style home with its open-hearth fires was the home of the fourth President of the Church. Wilford Woodruff was perhaps the most faithful diarist among all early members of the Church. His diary notes that his house contained 14,574 bricks, for which he paid \$88.65. The roof cost \$12.00, and the cornice and gutters to carry the rainwater to the cistern cost \$29.00. Nauvoo well water is so highly suffused with lime that it leaves clothes with a grayish hue; hence, nearly every house had a cistern to hold clear, soft rainwater.

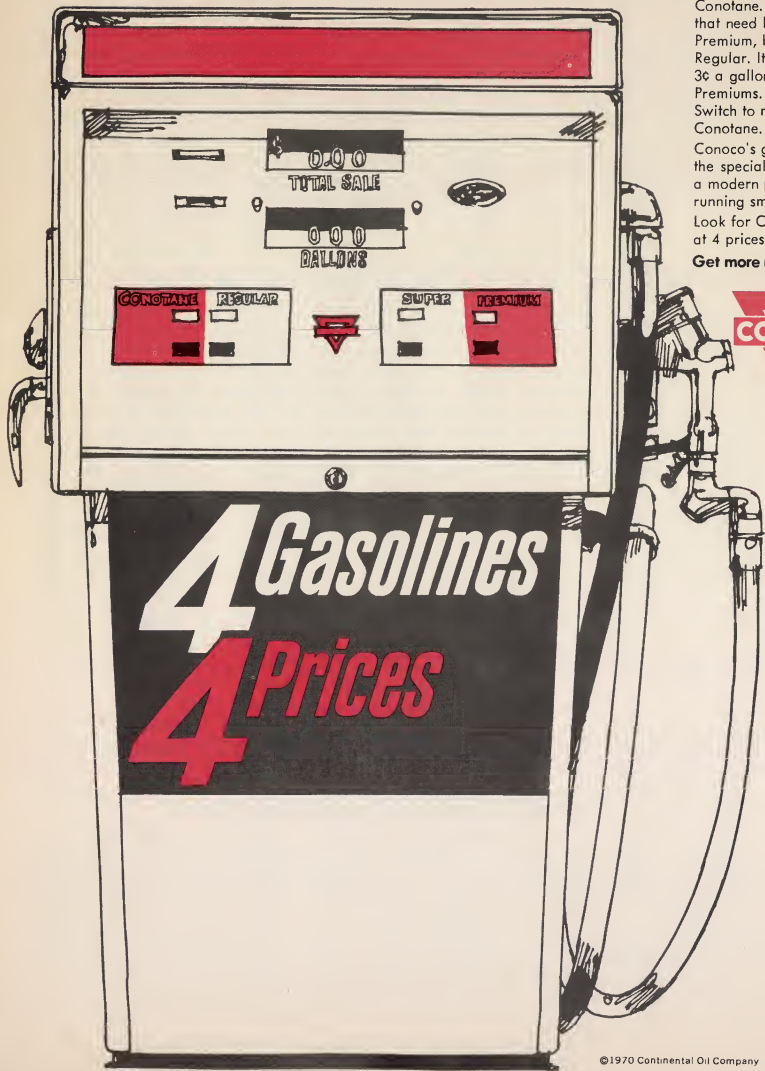
2. The Winslow Farr home. Scheduled for viewing by tourists in 1970, this two-apartment, Greek Revival-style house has a steep, twisting stairway to the upper floor. Here lived Winslow Farr, Vermont native and a descendant

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of a Winslow who came to America on the *Mayflower* in 1620. The family, converted to the Church in Vermont in 1832, moved to Kirtland, Ohio, then to northern Missouri, and then to Nauvoo; from Nauvoo they went on to the Rocky Mountains, where a son, Lorin, achieved prominence as a northern Utah community builder. Another son pioneered in Arizona, where the city of Winslow was named in his honor. The daughter, Diantha, married William Clayton, and it was the birth of their first child that stimulated her husband to write, while crossing Iowa, the words of "Come, Come Ye Saints."

3. The Brigham Young home, also scheduled for completion in 1970. Brigham Young wrote in his journal: "I moved out of my log cabin into my new brick house, which was 22 feet by 16, two stories high, and a good cellar under it, and felt thankful to God for the privilege of having a comfortable, though small, habitation." Visitors will also see the rooms he added to each side of the house.

4. The Webb Blacksmith Shop. Open for the first time and with a full-time working blacksmith in it is the Edwin D. Webb blacksmith shop. Edwin and his four brothers learned from their father the trades of wagon making and blacksmithing, and two of the brothers apparently founded this shop. The brothers, who were close friends of Brigham Young, made many wagons and handcarts used by the Saints. Descendants of one other blacksmithing family of Nauvoo have donated original blacksmithing equipment to the Webb shop. Besides giving explanatory lectures about blacksmithing, the blacksmith will make hardware for barn doors, latches, and fences to be used in completing the restoration of Nauvoo. The blacksmith-in-residence is only the first of

numerous tradesmen who will eventually work at Nauvoo.

In addition to these new attractions, work will continue on several other projects. Visitors may view the sophisticated and painstakingly meticulous archaeological procedures currently under way on the Seventies Hall.

The Seventies Hall, one of three major public buildings in Nauvoo, was the scene of lectures, lyceums, musical presentations, and religious services. Apparently, one story was an assembly hall and the other contained classrooms as well as a library. A list of the books contained in the library is available, and it is an interesting comment on the times that the most popular subject appeared to have been Josephus (six different works on him and his writings), with Napoleon taking second place (four different works on him). Also available were three copies of Fox's *Book of Martyrs*, four copies of *Christian Martyrs*, and nine books dealing with Hebrew (a Bible, grammars, lexicons, and so forth). Two other books are interesting in light of Brigham Young's agricultural experiments in the West: *The Mulberry Tree and Silk Worm* by Clark and *Mulberry Trees* by Whitmarsh. The hall was built primarily by the 500 seventies in Nauvoo.

Visitors in 1970 will also see two other buildings nearing completion: the Jonathan Browning house and the Nauvoo Restoration Information Center. The foundation, roof, and walls of the Browning house will be finished this year. The home and shop are scheduled to open in 1971 with an important museum of the famous Browning guns. A Kentuckian by birth, Jonathan Browning heard of Mormonism while living in Illinois. He went to Nauvoo, met Joseph Smith, and a strong friendship developed. After joining the Church, he moved to

Nauvoo and pursued his gun-making business. His shop and family quarters were large enough to house his 11 children as well as his gun business. It was his son, John Moses Browning, who eventually secured 68 patents on various types of automatic firearms and machine guns and who built his father's firearms business into an internationally famous firm.

The Nauvoo Information Center, scheduled for dedication in May 1971, houses movie theater rooms, displays, and tour guide services, as well as administrative headquarters for Nauvoo Restoration.

Such is the progress to date of what has been called "one of the most exciting historical projects in America." In a country famous for its Jamestown and Williamsburg, Virginia, restorations of colonial and revolutionary periods, and also well known for its great restoration of the battlefields at Gettysburg and Valley Forge, the city of Nauvoo, Illinois, is acclaimed by scholars and historians as another "monumental effort to recreate the lessons of the past." Why? In the words of the National Historic Park Service: "Among the forces which aided in the winning of the great West, the Mormon migration and settlement in the Great Basin stood out as one of the most positive factors in carrying American civilization to the intermountain and Pacific coastal areas. . . . Nauvoo will be commemorated as a point from which this great westward migration commenced." The site is a "place of exceptional value in our national history."

Add to this the value to the Latter-day Saint of deeply imbedding within his mind and spirit the fabric of the life and times of Joseph Smith and one quickly sees why tourists and visitors are again turning their eyes toward Nauvoo. ○

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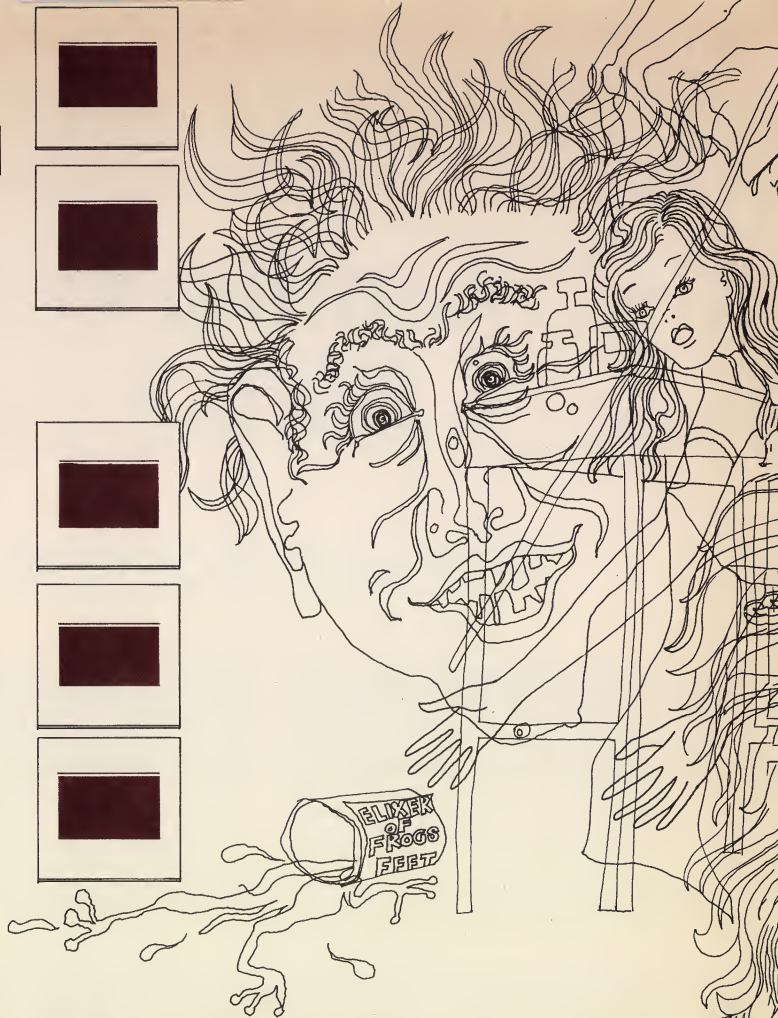
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## Fiction



# The Building Project

By Lael J. Littke

• I could have cried in frustration the night in sacrament meeting that Bishop Brewster called Wendy,

Lael J. Littke, a busy mother and housewife and a successful free-lance writer, is a member of the East Pasadena (California) Ward. She wrote this story through observing her bishop initiate a similar project in her own ward.

along with nine other teen-agers, to the stand and handed each of them a ten dollar bill. Certainly the project he was proposing was a worthy one. We were raising funds for a badly needed new chapel; and this particular endeavor the bishop called the "Talent Project." What he did was ask the young people if they recalled the parable of the talents. They all





She blundered into the dungeon  
of the wicked wizard (slide  
showing Roy in his room, crouched  
over his chemistry set). She had  
accidentally broken one of his jars  
... he cast a spell and turned  
her into a dog (slide of  
old Bowser).

noded, so he handed each of them a ten dollar bill and told them they were to take the money and use it to make more money in any way they could think of. In two months' time he would have them report

"The Church scene just isn't my bag," she exclaimed. "Well, what scene is your bag," I demanded.

back on how they had used their talents and how much money they had raised for the building fund.

Some of the teen-agers grinned in anticipation, ideas of what they were going to do already sparkling in their eyes. Others looked baffled and a trifle dubious. Wendy simply looked sullen, an expression that had seemed to be glued to her face for the past several months.

I couldn't imagine what the bishop was thinking of, asking Wendy to join in this fund-raising project. Didn't he know what a hard time we had been having with her? He had to know, because we had discussed it with him. Didn't he realize what we had to go through just to get her to *come* to church? Surely he was aware of the wheedling, the pleading, the insisting, and yes, even the bribing we did to get her started coming again after she stopped completely for a while. Was getting the chapel so important that he had to tear down what little we had accomplished?

On the way home from church, Robert, my husband, made an effort to be jovial about the new assignment.

"You could rent yourself out as a plant sitter for people on vacations," he said. "Or you could charge elderly ladies ten cents to locate a Boy Scout to help them across streets. Or how about asking the neighbors if they'll pay a fee to have Phil *not* practice his trombone?"

His suggestions were so ridiculous that we all laughed. All except Wendy. She just stared out of the car window and said nothing.

What had happened to our happy little girl of a few years back who had so eagerly stacked up achievements in school and church? I had heard about bright, outgoing children who suddenly turned into sullen, withdrawn, confused teen-agers, but I hadn't thought it could happen in our family. After all, we had already gone through the teen-age years with our two

older children, John and Sandra, now both attending the college in our city, and we had survived with a remarkable minimum of scars. We had been so smug about our admirable children while other parents were having such difficulties. All in a matter of how you raised them, we had said.

Now we had to eat our words, and believe me, they tasted pretty stale. Almost overnight all the problems that beset teen-agers had descended on Wendy. It wasn't that she did anything bad; the trouble was that she didn't do anything at all. She spent her time sitting around watching television and "gloom-ing," as Phil called it. It might have been understandable if we had been a "sit around" family, but we were all deeply involved in our various interests and hobbies. Robert, who is an engineer, always has a project or two going at home as well as at work. I still dabble in the love of my life, journalism, whenever I get the chance. John is a fiend on the guitar, as Sandra puts it, and also spends a lot of time tearing down old cars and putting them together again. Sandra plays the piano and is very domestic-minded, doing a lot of sewing and baking. Even the younger children, ten-year-old Phil and seven-year-old Carol, are usually buried in one of their many interests.

But Wendy—well, Wendy just sat, staring blankly at television. She was negative about everything, neglecting her schoolwork and frequently refusing to attend her church meetings.

"The church scene just isn't my bag," she said once.

Exasperated, I said, "Well, what scene *is* your bag?" After you've lived with teen-agers for several years, you tend to pick up their jargon, which I have found only adds to any antagonism they might already feel. But Wendy didn't seem to notice my use of her slang. She just shrugged, her favorite mode of expression.

She was a trial, to say the least. Sometimes I found myself nagging, haranguing, harping at her in utter frustration, but she never appeared even to hear.

The Sunday after Bishop Brewster handed out the money, he told a few of the ideas some of the young people had come up with. "Ken Carter," he said, "is painting house numbers on curbs. If yours doesn't need repainting, Ken has offered to come around and scrape it off so that it will." Everyone laughed. "Doreen Hansen is selling hand-painted breadboards that her father cut out in his shop, and she says for a small additional fee her mother will put a loaf of bread on the board."

He went on down the list of those young people who already had their projects going. Wendy wasn't the only one who hadn't started, but she was almost the only one who didn't have some kind of an idea of

what she was going to do. Many of the young folks had enlisted the aid of their families, and it made me wonder if it would encourage Wendy if we offered to help. "Would you like to have a bake sale?" I asked when we got home. "Or how about sponsoring a concert with John and his guitar and Sandra and her piano? The people in the ward know how well they play and would probably be glad to make a donation to hear them."

Wendy looked at me as if I'd suggested having people pay to hear our old dog, Bowser, howl.

Everyone tried to be helpful. "I made a good profit when I bought an old car for ten dollars and fixed it up and sold it," John said. "I'd be willing to do that again, and you could hold my tools for me."

Sandra had a suggestion too. "I made quite a bit of money for my club by making caramel apples," she said. "I'd be glad to help you do that."

Wendy sighed. "Can't you leave me alone?" she asked. "I'll do my own thing."

And that, of course, was the trouble. Wendy didn't know what her own "thing" was. She wasn't musically inclined, as John and Sandra were, and of course had no mechanical aptitude like John, and very little of the domestic interest Sandra displayed. In one of her few candid moments in the last few months she had said, "Mother, how do you find out who you are?" I had brushed her question off at the time, saying facetiously, "Oh, you just keep looking until someday you'll meet yourself face to face, and then you'll know." Or maybe it wasn't so facetious. Maybe that was the way it happened.

I tried to remember back to my own adolescence, but it was almost too many layers down to recall. It seemed as if I had been so many different people since then—college girl, bride, mother—all the identities that a girl passes through during her life. But before that, what was I? Who was I? When had I discovered I was *somebody*?

It had been wartime when I was Wendy's age. My older brothers and all of their friends had gone off into the services and my older sister joined the army nurse corps. Everyone, it seemed, was doing something—except me. What could I do? I was too old to be unaware of what was going on, as my younger sister was, but I was too young to be of any help in the war effort. I had felt so useless. I was nobody.

Was that Wendy's problem? In the middle of a family who were all enthusiastically involved in their own interests and projects, where did she, with no apparent talents, fit in? At school she had been a good, but not outstanding, student. Until recently she had attended church regularly, but when had she ever

done anything except give an occasional two-and-a-half-minute talk? What *could* she do? Who was she, indeed?

How had I found myself, back in those dim days of my girlhood? What had started me on the path that I had considered interesting and exciting? I couldn't remember.

Keep looking, I begged silently, as the days passed. Oh, Wendy, keep looking. You'll find yourself yet.

But if she was making any effort, it certainly wasn't apparent. She had not offered a single suggestion as to how she was going to increase her ten dollars, nor had she made any move whatsoever to do so. Would she be like the servant who buried his talent and returned to his master only that which he had received?

One night at dinner she mentioned how Ann Felstead had solved her problem.

"She didn't know what to do," Wendy said, "and spent so much time worrying and crying around the house about it that her father said he'd donate fifty dollars to the building fund just to take it off her mind."

"That's one way to solve it," Robert said. He cleared his throat. "Is that what you'd like me to do?"

For a minute Wendy didn't say anything, and I held my breath. Then she said, "No. That doesn't seem right."

I was proud of her, and relieved. In an effort to break the tension we all felt, I suggested that we invite our next-door neighbors, the Smiths, over after dinner to view three sets of photographic slides we had just received back from the developer. Since the Smiths have children, Roy and Barbara, the same ages as our Phil and Carol, our two families are constantly intermeshed, and I knew a number of the pictures included them.

"Well," Betty Smith said when I called her, "we're making invitations to Barbara's seventh birthday party, but we'll be glad to leave that for a while."

Even Wendy seemed to enjoy the slides and joined in the laughter at the funny predicaments in which the camera had caught us. Robert is the one who takes the pictures, but he is at best an amateur; several of the pictures were over- or under- or double-exposed, but they just added to the fun.

The evening passed rapidly, and the Smiths said they had to get back home to finish the party invitations.

"You'll never know how much I dread that party," Betty whispered at the door. "Fifteen seven-year-olds—how am I going to entertain them for an hour and a half? I've only got ten days to figure it out. If you want to know something, I'd pay someone a good fee



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to take over that little item."

Wendy spoke up so quickly that I was startled.

"How about me?" she said. "I'll take the job."

"Hired!" Betty exclaimed. "But let me warn you—you'll regret it." She cocked her head quizzically to one side. "Just what is it you're going to do?"

Wendy smiled for the first time in weeks. "Trust me," she said. "I've just had an idea. I'll have to borrow Barbara and Roy and Carol and Phil after school for a couple of days. And dad, may I borrow your camera if I take good care of it?"

"Certainly," Robert said enthusiastically. I think at that moment he would have obtained the state capitol building for her if she had asked for it.

"I wonder," Wendy mused, biting a fingernail, a habit she has when she's thinking of something interesting, "if the MIA would let me borrow some of the old roadshow costumes. I'd better call Sister Hardy." Off she went, suddenly full of purpose and ideas. We could only gaze after her in wonderment.

The next few days Wendy was very mysterious. She bought some film, had Robert show her how to operate the camera, borrowed Barbara, Roy, Phil, and Carol, and went about doing whatever it was she had in mind. There was a lot of giggling and changing of costumes, and one Saturday she packed the costumes in Phil's wagon, took the children, and strolled down the block, off to somewhere known only to herself and her helpers. They didn't return for several hours.

When the day of the party arrived, I couldn't contain my curiosity. "Mind if I come to the festivities?" I asked Wendy.

She grinned mischievously, looking almost like our old Wendy. "I don't recall you receiving an invitation," she said, "but it's all right with me, if Barbara doesn't mind the older generation crashing her party."

The party started with Wendy conducting a few of the usual children's games, but all of the children seemed full of scarcely suppressed excitement. They all knew something I didn't. Betty didn't know what it was either, except that Wendy had brought a group of children over one day and had asked Betty to pose with them while she snapped some pictures.

After a few games, Wendy stood up and made an announcement. "The big moment has arrived," she said. The children cheered while she brought out a slide projector and screen and set them up. "Take your seats," she instructed. "You're about to see the world premiere of 'Barbara and the Wicked Wizard,' a show starring every one of you."

And that's exactly what it was. Wendy had written a charming little script, which she read while showing the pictures, about a princess named Barbara (slide

showing Barbara dressed in a princess costume) who one day lost her way in the palace and blundered into the dungeon of the wicked wizard (slide showing Roy in his room crouched over his chemistry set).

This bishop's building project  
had in mind building talents  
as well as a chapel

She had accidentally broken one of his jars of elixir of frogs' feet, and the wizard cast a spell on her, turning her into a dog (slide of our old Bowser). Enter the fairy godmother (Carol) who changed her back into a girl but couldn't do anything about her voice, and it looked as if the poor princess would have to go through life barking like a dog.

The rest of the show dealt with the fairy godmother putting the princess in her chariot (Phil's wagon, drawn by Phil) and taking her around to the homes of all the party guests, asking for cures. There were slides showing Barbara's friends having her stand on her head, stick out her tongue while she touched her left toe, and all sorts of ridiculous poses, which brought howls of laughter from the children. None of the cures worked, but the spell was finally broken when Barbara returned home and her mother, Betty, said she loved her even if she did bark like a dog. Love was stronger than the wizard's power, and it even changed that dismal creature back into a normal boy, a script development that brought gags from Roy, who said he preferred being the wicked wizard.

The children absolutely loved the whole thing, and so did Betty and I. I wondered if Wendy was aware that she was telling me something when she had the mother continue to love her changed daughter.

The party was such a success that word spread fast among the mothers of the children who attended the party, and even beyond. In the next month Wendy had five requests to present shows at other children's parties, and not only did the parents pay Wendy for her talents, but they also bought the slides and scripts. Her original ten dollars doubled, tripled, quadrupled, and more. She had to write new scripts and take new pictures for each party, and what with her school-work, which she was beginning to pay more attention to, and her church meetings, which she started attending without complaint, she was so busy that she no longer had time to sit around with a sullen face watching television.

The greatest triumph, in her eyes, came the day she

bounced home from school announcing that she had been asked by the assembly committee to make a little slide show depicting funny situations at school and to be presented at an assembly in two months. "You know the show I presented at Heidi Miller's party?" she said. "Well, her brother Hank saw it, and he's chairman of the assembly committee. Oh, mother, he's so neat! He said I have a real flair for putting together slide shows."

Aha, I thought. Enter a boy. Life picks up interest. But that wasn't the only interest.

"I want to learn all I can about photography," Wendy said with enthusiasm. "And maybe I can get my own camera for Christmas, or something. Mother, do you think I could rig up a dark room in the basement? I'd like to learn how to develop film and everything."

I nodded, smiling. She's not over all the rocky road yet, I thought, but she's on the way to finding herself. Certainly she had discovered what her "own thing" was, something that was indeed her own, since in our family none of the rest of us showed any aptitude for photography.

It was then I recalled how I had found my own talents back in those war years when I was a girl. I had concocted the idea of sending a monthly neighborhood newsletter to all the servicemen from the surrounding blocks, telling them all the little mundane things that went on, the things that made home what it was, the things that made them remember what it was they were fighting for. They had liked it and had written letters of appreciation, and I had discovered the satisfactions of being a journalist and the joys of finding I could do something other people could admire.

Some people's talents do not show up automatically; some people have to search them out. I wondered how long it would have taken me to find mine if I had not had the impetus of the war and wanting so desperately to do something to help. And how long would Wendy have gone on trying to find out who she was if she hadn't been asked to participate in the building fund project?

I gave Bishop Brewster a beatific smile the night he had the young people report on their projects. I was so proud of Wendy and the way her face glowed as she announced that she was available for future parties and that any money she raised would continue to go to the building fund.

I knew then what Bishop Brewster had been thinking when he included Wendy in the group of young people in the "Talent Project." Bishop Brewster had in mind building *more* than a chapel. ○

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 17, 1970. © 1970.

"I shall not waste my day . . ."

By Richard L. Evans

**I**n some moving lines, Jack London suggested some attitudes on age and the fuller use of life: "I would rather be ashes than dust!" he said. "I would rather that my spark should burn out in a brilliant blaze than it should be stifled by dryrot. I would rather be a superb meteor, every atom of me in magnificent glow, than a sleepy and permanent planet. The proper function of man is to live, not to exist. *I shall not waste my days in trying to prolong them. I shall use my time.*" The cut-off times that men set for themselves, or that others set for them, are not absolute but arbitrary. The work of the world is never done. And it is sad to see someone in idleness or inactivity—waiting—waiting for time to pass. It isn't a question of years or of the clock or calendar, but of each one's working his best, feeling his best; living his best, in satisfying usefulness for the full length of life. And it isn't only a matter of physical effectiveness, but of mind, of spirit, and of judgment and experience in extending ourselves in service. "The belief that youth is the happiest time of life is founded on a fallacy," said William Lyon Phelps. "The happiest person is the person who thinks the most interesting thoughts." "The wise man," said Seneca, "will always reflect concerning the quality, not the quantity of life." Life is a stream that moves us silently, certainly, with no stopping place for any of us as we move through time and eternity, with each one to be what he can, and do what he can, through the whole length of life. "The business of life," said Samuel Johnson, "is to go forward." "I would rather be ashes than dust! I would rather that my spark should burn out in a brilliant blaze than it should be stifled by dryrot. I would rather be a superb meteor, every atom of me in magnificent glow, than a sleepy and permanent planet. The proper function of man is to live, not to exist. *I shall not waste my days in trying to prolong them. I shall use my time.*"



Now David of old was a shepherd boy who was anointed "in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward. . . .

"And David behaved himself wisely in all his ways; and the Lord was with him. . . . [and] his name was much set by." (1 Sam. 17:13, 19:14, 30.)

From the fields to the places of honor . . . a right road for today's youth too. They seek solitude and a time of quiet and a time to meditate and dream their dreams. They revel in closeness to earth, to the creatures of earth, and to God. They need to know themselves and to consider the giants in their lives and the places of honor they will strive for.

Perhaps this is what a summer is for.

And that is what this section suggests.



## The Era of Youth

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# The Battle With Yourself

By Elaine Cannon

Team tactics you can understand.  
Civil war you've learned about.  
Temptation you've wrestled with.  
Tug o' war is a game from your childhood.  
Scores you've kept.

But when the battle with yourself begins, that's when the winning is truly important. You can go along for a time as a sweet, innocent child fresh from baptism and radiant as the dawn. All is well. You cling to mom and dad and their decisions with proper obedience. You memorize the words of God and recite them at family gatherings. You go to Sunday School and smile at the teacher, whisper some to your friends, fold your arms in prayer, and marvel at the might of David the shepherd.

Then suddenly *life* is upon you. You are out in the world. You are grown up. Mom isn't there beside you in the car with your favorite date. Dad isn't around when the crowd gets wickedly lively. The teacher from Sunday School is somewhere in the past when stark ideologies are thrust upon you. The word of God seems to have little to do with passing exams, pushing dope, falling in love, and going to war. David's foe was only a giant to him. Yours may be your best friend whose ideals aren't as high as yours.

You learn that good intentions aren't enough. *Wanting* to doesn't mean you do.

Since happiness now and life in the presence of Heavenly Father through eternity are all-important, the battle with self is a must—making yourself resist, do, behave, look, and truly be what a quality person should be.

Here is help; apply the word of God. It works. Phrases from the scriptures that float through your mind should be pinned down and put into practice. They are the rules, the formulas, the recipes, the theorems, the laws for personal joy. Listen again to "do unto others," "yield up thy heart unto me," "honor thy father and thy mother," "watch and pray always," "endure, endure, endure," "I have not given thee a spirit of fear, but of a sound mind," "be thou an example of the believer," "press toward the mark."

And one of the most comforting bits of counsel is "thy will, not mine, O Lord." This you can and should tell yourself in times of need, disappointment, decision, or a call to serve in a place or in a capacity you are not pleased about. He is all wise. He loves you. He cares. His will for you can only mean your joy—if you follow it.

To follow it, you have to know it, which suggests prayer, patriarchal blessings, study, and application of his law. And winning is a distinct possibility when you compete with yourself with his help.









# Turning Off Teens

By George W. Hubbard  
and his daughter, Elizabeth, 18

● Harmonious dialogue between parents and youth has become increasingly difficult in recent years. In attempting to impart wisdom or deal with situations, many well-meaning parents use phrases that tend to produce just the opposite effect from what is intended. We hear much these days about turning teen-agers on. If you want to know how to turn your teen-ager off, here are ten phrases, tried and proven, that are 90 percent certain to do just that.

1. It's not that I don't trust you . . .
2. When I was your age . . .
3. It's the principle of the thing . . .
4. It's for your own good . . .
5. Why can't you be like . . .
6. How do you expect to get ahead . . .
7. Must you always embarrass me . . .
8. I forbid you . . .
9. When you are older, you'll understand . . .
10. It's time you showed a little respect . . .



## People We'd Like

**Q.** In your growing-up period, perhaps at about our age, what were the most significant books that you read?

**A.** A powerful thrust toward a careful, absorbing reading of the scriptures came in my nineteenth year. I heard of a man who had memorized the entire Bible, in both English and German. This opened up possibilities that had never even occurred to me. I aspired to memorize whole sections of our great books. I have not succeeded all the way, but the late Elder John A. Widtsoe of the Council of the Twelve, who was a great teacher, cornered me and said, "If you will spend 15 minutes a day—that's all, just 15 minutes a day—reading carefully the standard works, you will know more in five years than most men." I took him seriously and have been at it ever since. At the university I was captivated by the consciousness of great literature. I was particularly taken first with the ideas, later with the style, as well as the clarity and the humane insight, in the writings of William James, and I think this has had a controlling power on me ever since.

**Q.** In that crucial growing-up period of your life, was there any one man who had more influence on you than anyone else, and why?

**A.** No one can calculate the tremendous impact intellectually of my own father. This is an unwritable chapter, I suppose, and will remain so, but he was a man who was a widower (my mother died when I was two years old), who totally committed himself to his three boys, and for whom every night was home night. The process of reading aloud, the insistence on precision in expression and thought, and the willingness to go into depth into any question at any time that related to the basic questions of life, all of which I took completely for granted then, as a parent I now find to be absolutely unique. He would not be satisfied with anything short of excellence in schooling for his boys and was, therefore, a tremendous source of motivation and an example.



Interviewed By  
Rich Boyer and Jim Jardine

## Dr. Truman to Know More About: G. Madsen

### Q. And outside your home?

Repeatedly I have told students about the impact on my aspirations of the late John A. Widtsoe. I heard him speak once after having read some of his books. The ease with which he treated science, literature, current events, poetry, and the scriptures so impressed me (I was an impressionable college student) that I walked up and said, in effect, "Brother Widtsoe, how come you're so smart?" Instead of putting me off, he took me home, showed me his library, showed me the stack of books he kept by his bedside, and then counseled with me. I asked him the basic question, "What am I going to be when I grow up?" He searched patiently for interests in me and then said, "You have far too many interests; you need to settle down." He then told me to ask myself three questions: "What do I like to do?" "What am I good at doing?" and "What does the world need?" He also insisted that you must look ahead at least 20 years before you even sit down to decide what course to take next quarter. Look ahead 20 years and ask yourself what you want to be, to accomplish. Now, I have since entered a field far more expansive than scientific analysis, but I think I owe to Brother Widtsoe a great deal in terms of creating a sense of self-examination and possibility. And the 20 years that I thought would be so eternal are now past.

Truman G. Madsen: B.S. and M.S., University of Utah. Ph.D., Harvard University. Graduate study in philosophy at University of Southern California. Guest lecturer, Danforth Foundation, Graduate Theological Union at Berkeley; Sage Chapel, Cornell University; Yale, Harvard, Dartmouth, Wellesley, Brown, UCLA, Stanford, and many other universities. Professor at Brigham Young University, honors professor of the year, winner of Karl G. Maeser Distinguished Teacher Award. Former president of New England Mission, bishop, seminary and institute teacher. Much-published and translated and sought-after lecturer. Contributing editor of *The Improvement Era*. Member of American Philosophy Association and Utah Academy of Arts and Sciences.

### Q. As a student at Harvard, what was the biggest challenge that you met and how did you solve it?

A. Staying alive in both sacred and secular worlds and pulling them together. Many college students' first two years, freshman and sophomore years, are almost a total loss academically. Then one of these things happens: marriage, military service, or, for Latter-day Saints, mission. Then suddenly the college student looks like a student. That was my pattern. Harvard is only one institution, but like all institutions, it has a very complex student body. Some work, some fake, some achieve. I generalize that the real issue is application, not so much genius. There were times when I had to confront what I call near absolute. I have had colleagues who under that kind of pressure committed suicide. I have had others who tried and failed.

For me, philosophy is a disease to which it alone is the cure. The only answer to serious questions is more serious questions. You can come to doubt, and you can continue until you come to doubt your doubts. Someone has observed that a philosopher is not distinguished by the novelty of his conclusions, but by the distance it took him to arrive at them. I for one consider the pain and struggle eminently worth it. I am far better able to understand others who have similar struggles and am better able to communicate with them and aid at times in the process. I considered philosophy a foreign language and am not sorry that I have learned it.

### Q. In your mind what claim does the Church make that is most difficult for you as an honest philosopher to reconcile?

A. Mormonism is, by its very nature, open—open upward to further direction, open downward to the findings of man's best efforts to master environment; open, even, in the sense that Joseph Smith made the gospel fluid. Even the word "revelation" may refer to anything spoken or received under inspiration this very moment. (See D&C 68:4.) While we look upon

prophets, out of our paranoia, as a great threat to us, saying, "You've got to accept my word," they are really saying exactly the reverse, "You must not accept my word. I am reporting an experience, but I am pleading with you to duplicate it, to have the same experience." The Lord said that he made nothing known unto Joseph (and a little study will show that was more than a little) that would not be made known unto all Saints of the last days as soon as they are prepared to receive. So the focus should not be "Did he have the experiences?" but "Can I?" The prophets answer as witnesses, "Yes!" Our pre-occupation should be "How?"—a how that if it is honest finally leads to prayer. No one has improved on the Sacred Grove. In the Church the only difference between a prophet with a capital "P" and with a small "p" is jurisdiction. It is not in terms of the right to be in touch with God; it is in terms of how far our rights extend in relating what is received.

**Q.** In this changing, relativistic world, what do you see as the absolutes, the empiricals to which we may hold?

**A.** Law and personality. There is a statement in the Doctrine and Covenants that unto every law there are certain bounds and conditions. Law itself, as we know it, is subject to its laws and conditions. If it were possible to state the inevitable and absolute application of absolutes now, we would need only a code book stating those rules, and there would be no need of continuing guidance or direction from on high, or of a rebirth process through Christ. But with eternal laws we have also the Personality who mediates them and adapts them to our own developing nature and dilemmas. On the one hand, there are ultimate conditions that even God himself must honor (e.g., "Intelligence was not created or made, neither indeed can be") and he institutes laws within that framework that are designed to aid us in our present limited condition.

It seems to me that that sets us apart both from the tradition of "natural law" or the law of a fixed human nature, and from the tradition of a radical pragmatism. The present "mod" situation ethic supposes that if you simply ask "Am I mature and does another adult consent with me?" a yes answer justifies any action. Not so. ("Maturity" and "consent" are both relative terms.) The question is relevant but not sufficient in deciding rightness.

Many people reduce all moral standards to questions about effects. Others in the name of moral uprightness abandon the concern for effects and

ask only "Is it right or commanded?" But we must be concerned intelligently with both. God himself has achieved his mastery by understanding the ultimate laws. His role is to help us to see that the effects of the proper application of those laws are good, and are effects that culminate in a unified personality like his, the precondition of joy. So the final answer to the question, "Why should I be moral?" is not alone "Because God says so," but "Because it is for your ultimate fulfillment, to live like him. God is trying to help us envision that and provide us the essential nourishing power to motivate us to feel it and achieve it. We make his task very difficult when we suppose relative goods ("doing my thing?") are absolute or vice versa.

**Q.** We often hear a church leader or educator say, "Despite what is in the newspapers, I have a lot of confidence in your generation." However, the words "despite what is in the newspapers" come through stronger than "I believe your generation is the best we've produced." How do you see our generation? What do you see as our problems, and what do you think are the roads that will lead us upward?

**A.** Youth today have great power and exceptional tolerance for their elders. But the threat of seeking the thrilling shortcut is present. Thus, we have various forms of slavery: drug abuse and addiction, rampant permissiveness in any form of self-expression, a tendency to turn on and drop out, a tendency to suppose that long, hard, disciplined efforts are really passé. Any youth who is diverted by these contemporarily proffered distractions can easily miss what he was sent into the world to be and to do.

The appeal of all these diversions can be very subtle. Some young persons become bitter against a neglectful society or a miserable home that they identify with "the establishment," and they become interested only in the bizarre. We see this all over the country; it's tragic. One wonders what new novelties will be available to the children of these children 20 years hence.

To the Mormon youth, the most profound threat is that they will be satisfied with less than they are capable of; that they will get early rewards for performance in secular areas and will cease to look toward the larger issues and the nourishment for their deeper needs. The core issue to me is not the question of opportunity or endowment. It is the question of motive. Will contemporary youth catch the vision of service and contribution, and do the right things, therefore, for the right reasons? ○



# DRUGS PERSONALITY & YOUTH



By Richard Salazar

Department of Health Science  
Brigham Young University

Illustrated by Ginger Brown

• There exists in our society a parasitic, virulent infestation that rages across the land much like a prairie brush fire. What is even more alarming is the fact that many individuals are throwing their little matches into the raging

inferno, aiding and abetting the scourges and being consumed by their own hand. Ignorant and well-meaning they may be, but consumed they remain.

The roll call?

A quiet, shy, timid boy with a

physical handicap who, under the effects of LSD, is unable to separate fantasy from reality and so decides to end it all; a young woman who leaps from the windows of a tall building; a ruined personality who is confined to an

institution for years.

Individuals, organizations, governments, and churches step into the breach and attempt to stifle this spiritually corrosive affliction. Experts are called in. Doctors and

Have you ever felt  
"the blahs"?

The author tells  
you why.

psychiatrists are consulted. Clinics and seminars are conducted. Articles and books are written. And in all of this there appears to be one common theme: we need to learn more about how these drugs are concealed and consumed, prepared and peddled. Displays of what the drugs look like and smell like are paraded before us. Identification kits are sold as teaching aids. It would seem that all of this is important, even necessary.

Despite all these efforts, however, I believe that the resources to effectively combat the plague do now and have always existed, and that they need only to be developed. Drug abuse is a symptom of an emotional sickness, and its treatment and prevention require emotional honesty and self-discipline.

To understand this, let's examine the foundation from which grows effective living, or drug abuse, or any other pattern, for that matter.

That foundation is part of each of us; it is the soul of man; it is his needs. To the degree an individual is successful in filling his needs, he will find life exciting; and to the degree that one cannot fill his needs, he will find life a pain in the neck. These needs include the need to be loved and to love; the need for attention and recog-

nition as an individual; the need to be rooted into Truth. That foundation includes also the attempts of the individual to fulfill these needs, to find meaning in life, to learn to love another human being, to gain respect and honor among his peers.

We all yearn for emotional closeness, but we face a fair chance of failure in achieving this end. Ask any teen-ager. He'll tell his friends that he wishes he could be closer to his parents. He envies a certain family because that family appears to have close ties.

It will come as a surprise to many to learn that such a person is probably being dishonest with himself when he claims to desire emotional closeness, to desire love. "Oh, I wish I could talk to mom and dad," he'll say, but within his heart he simply refuses to say what he really thinks and feels.

The yearning for closeness is matched by an equally firm refusal to share feelings, ideas, dreams, experiences, doubts, aspirations, and fears. Sometimes the refusal is caused by a fear of being rejected. This refusal is what helps to keep the doors of communication closed.

Ironically, this self-same affliction hamstring parents. When it comes to emotional closeness with their offspring (and all too often emotional closeness with each other), many parents have the same fears as their children.

For the teen-ager this very desire for closeness, established with wrong friendships, may lead him into drug use. Most drug users encounter the drug world through their friends and associates.

To some, it might seem that the established friendships between high school students and a great degree of activity in school would provide buffers against drug use.

But could it be that the associations of many high school students are more superficial than even they would be willing to admit? Could it be that the activities are only a smoke screen to conceal an inner vacuum? Could it be that the desire for emotional closeness is blocked by the refusal to share meaningful feelings, even among high school friends?

Could it be that the desire for emotional closeness between the sexes while dating is blocked by the substitution of physical closeness?

And could it be that drug use provides these feelings of psychic vitality because of the emotional energies that are activated? Could these things be?

There is no doubt in my mind that drug use has some aspects that appeal to one's search for pleasure, sufficient to keep the user coming back again and again. The "drug scene" claims to offer a higher "high" than anything else—anything. True, there are the unpleasant aspects, but these are brushed aside with apparent impunity—at first. After all, the feelings of being alive, awake, and "with it" are the important thing.

Does drug abuse, then, grow out of a misdirected desire to enjoy life and discover those things which make life meaningful and fill one's needs?

Now let us change horses in the middle of the stream.

Interestingly enough, such things as washing dishes and doing one's schoolwork have decided influences on the individual, what he thinks of himself, and how he reacts to his environment. Remember, concealed in apparently trivial aspects of life are hidden insights.

We have all experienced and practiced procrastination. We

have all evaded unpleasant tasks that needed doing. We have all felt that burdensome weight bearing down on us as we have weasled and wormed our way out of what was clearly ours to do.

This uneasiness within us actively interferes with our chances of achieving success in finding love, simply because it is negative, and negativism repels and/or calls forth negative responses from others. In addition, the individual is less sensitive and less responsive to others.

On the other hand, we have all experienced the positive, lightening effects when, in a burst of energy, we have cleaned the house, washed the dishes, washed the car, run errands, finished our two-and-a-half-minute talk and completed our reading assignment for history class.

If we go back and examine these experiences, we will find principles that are as true as the day is long.

When we procrastinate, we are less enthusiastic. Why? Because indulgence is a spiritual depressant. Whether we overeat, oversleep, rationalize, feel sorry for ourselves, or are slothful in our appearance or performance, the results are the same. The "blahs." This may explain why many teenagers assume an air of indifference, of blasé sophistication; the only thing they consistently feel is depression.

On the other hand, how do we feel after having completed several tasks? How do we feel upon entering a house that is clean, neat, orderly? The opposite of indulgence produces the opposite of depression. Self-mastery makes achievements possible, and achievements have an uplifting effect. Self-discipline also enhances sensitivity and enthusiasm.

He who has these positive traits has the advantage on calling forth responses from those with whom he associates. He is better able to satisfy his needs.

The life that we forge in this state of our existence stays with us through eternity. If we are happy now, we will be happy in the hereafter. If we are sad now, we will still be sad then. This is why it is so important that we learn now what we need to know so that we can proceed to make for ourselves a personality that enjoys life, for we need to develop values that will stand through time.

Often we hear people say, "They're good kids. All they want is to be left alone, to have a good time, and to get along with their friends. What's so wrong about that?"

Good question. Let's see.

Happiness, like good self-image, is the result of effective living. It is the by-product, not the objective. When we chase happiness directly, it seems to elude us. But when we turn our attention to doing what needs to be done, then happiness results.

Let us turn our attention once more to the future. At some point, there will be a redeeming process so that each individual will be prepared to inherit the kingdom he has earned. Those personalities with imperfections within them will have those imperfections burned out—spiritual surgery, if you please. The sicker the personality, the more radical the operation and the less there will be left when the redeeming process is completed. Obviously, these enter the lesser kingdom.

Not only is the future limited; the present is also bleak. Once an individual is hooked on any drug, that person must use a good bit of his creativity, ingenuity, thought,

energy, and resources in obtaining and using the drug. As a direct result, he becomes the drug personified. He loses his free agency and becomes an extension of the drug.

Standing in stark contrast will be those who developed their personalities through self-discipline, and who are happy, and who move on to higher glories.

Drug abuse is a symptom of an emotional sickness. Its treatment and prevention require emotional honesty and self-discipline. Each of us has been given ability, potential, and the direction we must go if we are to develop our personalities. All that remains is to do just that.

"Life has purpose and meaning and is everlastingly long—but here and now one cannot always run, for one runs out of time and strength. If it is boredom we run from, it will always catch up with us. If it is duty, it remains whether we run or not. If it is reality we run from, it is with us whether we recognize it or not. If it is ourselves, no man ever leaves himself behind. The antidote to restless running is to choose a solid purpose and pursue it. Whatever we may be running from, we need to be moving toward a solid purpose, without which there is no peace, no serenity inside." (Richard L. Evans, "Running From—Not To," *Era*, November 1967, p. 38.)

And what is that solid purpose?

The Savior stated it when he said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) All other things should be secondary to this goal. This is what it is all about.

Remember, those who come to rely on drugs and continue in their reliance can never achieve this glorious end, this solid purpose. ○



# Where do you stand NOW?

Where do you stand  
NOW?



By Mildred Barthel

... having been born of goodly parents . . . I make a record of my proceedings in my day.

Try this questionnaire as a beginning of a lifetime of filling out questionnaires—of recording in your own handwriting who you are and what it means to be you.

Being away from your parents is perhaps the first opportunity you've had to take a look at where

you began in this mortal life, where you stand now, and where you are headed. No longer can you completely say that the decisions you make are the responsibility of your parents. You are making your own record of proceedings in your days.

How do you look on record at this point?

How does your record compute on the books of life?



John
Mary

The world of

Jones

		Always	Often	Seldom	Never	Don't Know
Sees beauty	around her / him					
	within her / him					
Sees herself / himself	in the past					
	Deals with herself / himself presently					
Plans for his / her future						
Relationship with family						
Included the church in	his / her past					
	Includes the church in his / her present					
Feels the church will be important in	his / her future					
	Is glad to have been himself / herself in past					
Is glad to be	himself / herself today					

# KNOW THYSELF

• The Greeks had a favorite saying: "Know thyself," and much of their literature and philosophy was based on this maxim. How well do you know yourself? The secret to knowing yourself is to examine your innermost self. Henry David Thoreau, the philosopher who lived for several months in a little hut by New England's Walden Pond, getting to know himself and nature a little better, said this about self-knowledge:

"It is easier to sail many thousand miles through cold and storm and cannibals, in a government ship, with five hundred men and boys to assist one, than it is to explore the private sea, the Atlantic and Pacific oceans of one's being alone."

But say that you have explored your "pri-

# KNOW THY FRIENDS

• How well do you communicate with others? Do you let them know the real you, and do you let yourself know the real them?

Almost all of us have an ideal self that we try to project to other people. But sometimes we forget that a projector can do no more than project an image—the real thing may be far different from that ideal image.

How well does your image reflect you? Maybe you know a boy whose image seems to be that of the ideal guy—letterman, a potential scholarship-holder—you know the type, a boy who may get dozens of compliments on his talk in sacrament meeting, but who may laugh the loudest on Monday at the off-color jokes a friend cracks in the locker

# KNOW GOD

By Kathleen Pedersen

• So you say you want to get to the celestial kingdom. Are you sure you do? How do you know you do? Inhabitants of the celestial kingdom not only become gods; they live with God. Forever. That's a long time. Are you sure you want a life like that? Are you sure you'd like to live with God that long? Do you know him and his way of life well enough to be sure?

We need to know God if we ever hope to attain celestial life. We can learn something about his way of life partly through studying the scriptures, and we can learn a great deal about the truth of gospel (God's) principles by living them, but probably a real understanding of what godhood involves comes only through knowing—intimately, personally—one who is a god already.

Say you're going to college next year. Wouldn't you like to get some inside informa-



vate sea," that you have examined your innermost thoughts and feelings. What then? Can you accept what you see in there? Can you honestly face yourself?

For several years a series of posters was distributed by the First Presidency that challenged youth: "Be Honest With Yourself." Each poster illustrated the principle of honesty with oneself. How many times did you do more than smile when they put up a new one? How often did you try to implement that idea in your life? How honest were you with yourself?

We all have what psychologists call "escape devices" or "escape mechanisms," which we use when life gets too tough to take. Many times these escape mechanisms

room. How different is the image projected by his speech from the self his actions portray? Are you ever guilty of this discrepancy? And if you are, are you honestly willing to let people know that even though you may have faults, you're trying to correct them?

How willing are you to risk letting people know the real you—not only that you aren't perfect, but also that you're an individual, one who doesn't always want to conform to "the crowd"? Are you willing to admit that you really don't care much for dances and would rather go on a tubing party or a picnic? Are you willing to admit that you really do like semi-classical music better than rock, or Beethoven better than Simon and Garfunkel?

tion from someone who's been there? And it's always rather nice to know the room-mates you'll have, to know you'll get along with them. In a way, it's the same with the celestial kingdom; it's always nice to know what kind of life you'll lead and what kind of people you'll live with.

Another point: if we don't know the Lord, how are we going to recognize his voice when he speaks to us? He doesn't always speak as one man to another; the "still, small voice" is often more a feeling of peace about the rightness of a decision we've made than an actual voice. And some people's dreams provide their answers. Still others receive answers through blessings their fathers give them. But how will you be able to distinguish between the Lord's inspiration, the devil's cunning, and your own desires? Maybe you've played the game in which an object

are perfectly normal and necessary to help us adjust to an imperfect world. But all too often we tend to make "escapism" synonymous with "excuse-ism," and we fool ourselves into rationalizing what honest self-communication would tell us is plain foolishness or laziness.

For instance, when you say you want to lose some weight, yet you keep splurging on chocolate chip cookies and cherry pies, how honest are you with yourself about how much you want to lose? Honestly, would you really rather be fat and over-fed than skinny?

Or maybe you didn't play much on the team this year—or maybe you didn't even get selected. Whose fault was it? The coach's? Was he dumb or blind? Did he play favor-

Are you honestly willing to risk exposing yourself a little more, opening yourself perhaps to ridicule or rejection, but also perhaps to closer, more honest friendships with people who can like you for what you really are, not for what you may seem to be?

And the image that others project—do you really look at it? Do you even see either the image or the real thing? Do you listen when they share a problem? a triumph? Maybe, like many of us, you're more worried about what you'll say next than about what they're saying. Perhaps, however, working on that math problem or that new guitar chord really is more important than listening to your eight-year-old sister, who thinks you're "it."

is hidden in a room, one person is blindfolded, and then another person tells him truthfully where to go to find it, while a third person lies to lead him from it. Could you recognize that truthful guide? Can you recognize that other truthful guide, God? Probably not—unless you really know him.

Through prayer and honest communication, it is possible to know God. It is possible to talk with him as honestly as you do with your best friend and to get just as direct an answer, regardless of the form it takes. Prophets, both ancient and modern, record some of their communications with the Lord: King David's psalms are one example; Joseph Smith's prayer from Liberty Jail is another. After the Prophet learned of increasing mob persecutions, he cried in anguish, "O God, where art thou?" The Lord answered him, "My son, peace be unto thy soul. . . . The

ites? Or—honestly—were you really good enough? Had you worked and practiced hard enough and long enough?

Or maybe you didn't get a date for the prom and are moping around the house wondering why those dense boys can't look behind a girl's mascara and eyeliner and see the real girl, why they can't seem to realize that you'd be a lot nicer to date than the girls who are always flirting. Honestly, don't you forget sometimes that boys are people, too, and that they don't exist just to ask you out on weekends? And when you get all stiff and scared around them, aren't you worried too much about the impression you're making on them? Aren't you wondering if this one will like you and ask you out, instead of

realizing that they need to be liked, too? Are you concerned enough to let them know what a great impression they're making on you—not as a date possibility, but just as a regular guy?

Honestly, do you ever just sit down with yourself and ask, "What am I? Why am I what I am?" You may be a child of God, but you're also a fallible mortal. So if you find yourself a bit more imperfectly human than you'd like to be, are you going to take that discovery sitting down, or are you going to set out on a path of self-improvement? A familiar quotation says, "If you don't change your direction, you may get where you're going." So why not stop and evaluate your direction. Know thyself! (Honestly.) ○

Is your math or your guitar really that important?

But maybe you feel that you are projecting not just an ideal image, but the real you, and that you honestly do try to know others. How willing are you then to talk about the bond between friends which that knowledge creates? Sometimes real communication comes when you can approach a roommate or a sister and confess, "You really hurt my feelings when you cracked that joke about the ten pounds I gained," or when you can apologize, "I'm sorry—I should have realized," and you can both smile and somehow know each other and love each other better for having communicated.

Or how willing are you to risk telling someone you've dated a few times that you really do enjoy his company and do like him, but that you would prefer not to go out anymore? You do run the risk of hurting his feelings—and you'll have to be the judge of whether or not he's mature enough to "take it"—but you might also find that your honesty can lead to worthwhile friendship, a friendship with no strings attached, a friendship that you may prize highly throughout your life. It's happened!

Communication between two people can be a risk—for you and for them. But it can be worth that risk. How willing are you to risk it—honestly? ○

Son of Man hath descended below them all. Art thou greater than he?" (See D&C 121, 122.) These men knew the Lord.

However, we don't need to be kings or prophets to have such communication with the Lord. We ourselves can talk to him. We don't need to talk to him only about our problems; we can also share some of the plans and triumphs in our everyday lives.

Furthermore, in order to really know him, we must not only talk honestly to him, but we must also listen honestly to him. One college girl who always consulted the Lord before she accepted a date listened to his advice, and because she did, she is now married to a fellow she might never have dated except that the Lord said, "Do it." She listened, then did it.

Finally, if we can talk to God and heed him in the little things, it won't be nearly so hard

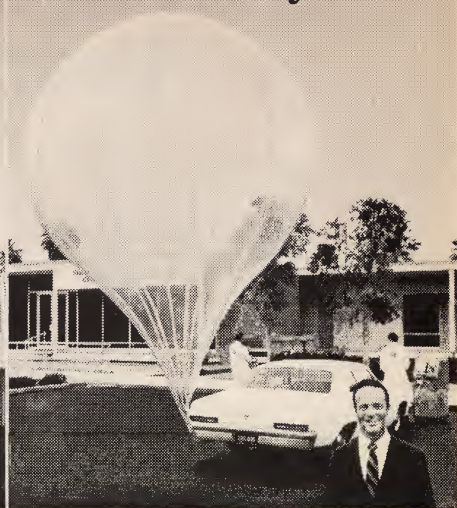
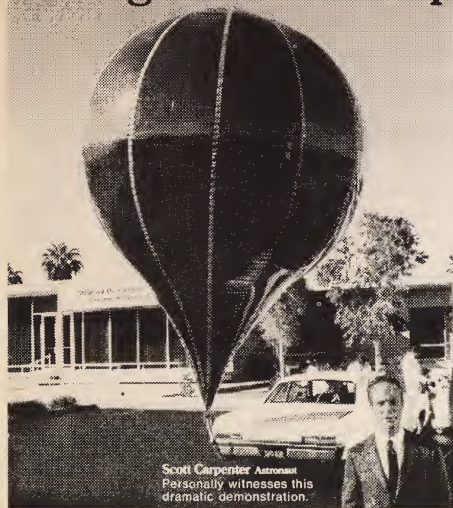
when the big problems come. One drug abuser had tried five times to kick the habit, but only when he began to build a relationship with the Lord in the little things could he truly call on the Lord to help keep him "straight." Now, instead of getting high on drugs, he rejoices in getting high on the gospel. And his method of "telling it like it is" to the Lord—and then listening—works not only with drug problems, but with boy problems, girl problems, parent problems, school problems, or any other problems.

The key to all this? Honest two-way communication. So when you say you want to get to the celestial kingdom, keep in mind that celestial life has been defined as life eternal. "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.)

How well do you know God? Honestly? ○



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## The Presiding Bishop Talks to Youth About

# Learning

By Bishop John H. Vandenberg

• Every experience we have is a learning experience. Walt Whitman wrote a poem about a child who went out walking, and everything he saw became a part of him. So it is with each of us. Everything we see, hear, and do becomes a part of us. Every day we learn something, by accident if not by choice.

And yet each of us has free agency and can choose, to some extent, what we will learn. Researchers tell us that a large percentage of today's youth is educated mainly by television.

Claims have been made that watching television increases a child's vocabulary. One researcher asked a number of children between the ages of six and 12 to make a list of words they had learned from television. Included on the lists were 15 brands of beer and 13 brands of cigarettes. A certain brand of detergent was on every list. Since we learn many things in relation to others, the question arises as to what the other things are that are learned in relation to these television words. If children and adolescents are learning that the highly advertised products of television lead to happiness and popularity, such learning can only lead to disappointment.

Surely the outstanding young people who are living the gospel are not deceived by such illusion. With careful selection there are good things to be learned from television.

How proud we are to read and hear of the accomplishments of our latter-day youth in educational and other worthy pursuits. We are pleased with the large numbers of young people who truly believe that the glory of God is intelligence and who make every attempt to fulfill their potential.

It is a great source of satisfaction to know how many of our youth are taking advantage of our seminary and institute classes, as well as the regular priesthood and auxiliary programs. We appreciate the dedicated people who love the youth and spend hours in prayer and study to present lessons written under inspiration by equally dedicated brothers and sisters. We are concerned that all the youth of the Church have the advantage of such excellent learning experiences.

Our youth have opportunities of learning to express themselves by accepting speaking assignments in various church meetings. This is marvelous training for self-confidence and success in life. The person who can express himself always has an advantage over one who cannot. We appreciate our speech directors who willingly and eagerly offer help in training the youth, for learning to communicate is one of the most rewarding lessons we can learn.

Someone has said that conversation has become a lost art. It need not be so in our families when each member does his part to contribute. For example, happy

conversation can develop at the dinner table when each member of the family brings a tale to tell of the most interesting thing he saw or heard during the day. How delightful to hear brothers and sisters express a genuine interest in the activities of one another, as they also are learning to communicate freely.

The Church sponsors a program for families to learn together in a family home evening. This program is most successful in homes where there is eager cooperation and participation from the youth. Younger brothers and sisters follow the example of older ones in their enthusiastic attitude.

Often we are thrilled with the testimony meetings at youth conferences. We cannot help thinking what a welcome addition such testimonies would be in a ward fast meeting, and what a valuable experience for the youth to learn to speak before adults in the friendly, spiritual atmosphere of such a meeting.

All of us learn from our associates and daily companions. We hope and pray that our young people have companions from whom they are learning how to live the gospel better, companions who will encourage and uplift them in their efforts. It is good to be friendly with everyone and commendable to try to help those who seem headed in the wrong direction. Let us not forget, however, the child who went out walking, and everything he saw became

a part of him. We do learn from our companions, and if we would be the teacher rather than the student, it would be well to be sure we are as strong and wide and well prepared as we can be.

The Lord has admonished us to seek learning out of the best books, even by study and also by faith. Reading is an invaluable source of learning, and one in which we must use our free agency in choosing wisely what we read, for that which we read also becomes a part of us.

There is so much to learn to do and to be. And youth is the best time for learning. Youth is the time to prepare for success and happiness in the years ahead. Youth is a time for making decisions. If you decide you would like to serve a mission, this is the time to prepare. If you look forward to a lifetime of satisfactory daily work, this is the time to learn the skills that will be required. We are as proud of the young person who is learning and pursuing a career in one of the manual arts as we are of the youth who is attending college or a business school.

Youth is also a time for dreaming, but let not the dream take the place of the learning and the doing. If you dream of a temple marriage, now is the time to learn what it takes to be worthy of such a marriage. Now is the time to prepare to be the kind of man or woman who would be chosen by a worthy person as a partner for eternity. If you are looking forward to raising a family of your own some day, now is the time to develop the personality and character traits necessary to guide young children.

We have great faith and confidence in our Latter-day Saint youth of today. It is to you that the Church is looking for leadership in the days ahead. We feel sure that you will be prepared when the call comes. ○

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## Grandma Didn't Have

• Over a hundred years ago, Great-grandma and her family of eight pushed and pulled a two-wheeled wooden handcart, containing all their possessions, for 1,330 miles—through the flat plains of Nebraska, over the rock-stacked Rockies—from Iowa City, Iowa, to Salt Lake valley.

Great-grandma was a real pioneer. According to family tradition, she was brave, stalwart, intrepid, noncomplaining, never-tiring, unselfish, resourceful, loving, and kind. She was a pedestaled example to her descendants.

However, there's little doubt that if Great-grandma had lived now, she would have the latest model car, hate walking, be downright skeptical about overnight camping, and drag along as much equipment as her great-granddaughters do for a day's outing in

the mountains.

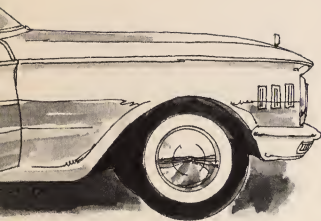
The twenty-fourth of July, the anniversary of the Mormon pioneers' entering the Salt Lake Valley, always brings out the urge for pioneering in our children. Recently, that urge exploded, so my four sisters and I decided to give our 16 combined offspring a day of camping.

At dawn on the morning of July 24, our pioneer caravan of four sleek, smooth-riding station wagons left our comfortable homes. The cars were jammed full with five mothers, five fathers, 16 children of all ages, three dogs, and the necessities for a day's outing. As the cars were loaded, our husbands teased that we had enough junk to outfit Great-grandma's whole handcart company.

"We have only the barest essentials," we told them.

Janet R. Balmforth of Provo, Utah, mother of four, is a former schoolteacher now living in the Edgemont Sixth Ward, where she teaches Sunday School.





## a Car

By Janet R. Balmforth

Illustrated by Don Young

All we brought were only one yellow rubber raft (uninflated) and four paddles; two folding canvas cots and four army blankets; one foldaway baby bed (the two babies could take turns); four folding chairs (we could take turns); one baby stroller (we'd need a level campsite); one playpen; two gasoline stoves (we might not find wood) and two axes (we might find wood); three Boy Scout pack frames and knapsacks (no 12-year-old boy would put foot onto anything that resembled a mountain without one); three ice chests containing soda pop, watermelon, and baby formula; five outsize cartons of food; four suitcases bulging with shoes, socks, jeans, and undies (someone was sure to fall into the lake, or it might rain); four metal boxes of fishing gear (this was for the fathers' daydreaming); two baseballs, two bats, two coils of rope, two shovels, two tarps (they're always handy for something); four bags of hair

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rollers and three cans of hair spray (the girls just had to do their hair); a stack of old newspapers (they're good for just about anything except eating); two boxes of children's toys; four first aid kits (we hoped we wouldn't need them); three still cameras, one movie camera, three transistor radios, and 16 magazines.

After two hours on a smooth, dustless highway (Great-grandma would have loved that) and a short jaunt over a dirt road past tall pines and green alpine meadows, we arrived at the campground.

Our young ones started climbing over each other to be the first ones out of the car, but my sisters and I squelched that idea fast. We were going to find the perfect camping spot if it took all morning. Any old place just wouldn't do. So while our offspring grumbled and complained, and our husbands stretched and listened to the news on the car radios, we inspected campsites.

The first spot was too close to other campers; the next was too wet and boggy; the third was a mess, with some sloppy campers' garbage; at the fourth, we saw a snake slither through the underbrush (we couldn't run from there fast enough); the fifth had only two tables and a broken fireplace; the sixth, well, it wasn't perfect, but we guessed it would do. We'd have gladly examined six more spots, but it sounded as though the children were giving their fathers a bad time.

And those fathers had to make smart remarks that if Great-grandma had been as fussy about her nightly camps, she wouldn't have arrived in Utah yet!

During the day at the lake, we used everything we brought. We had the gasoline stoves burning, and woodfires, too. Most of the kids had to have their wet clothes

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changed (they fell in the lake, and it did rain a little). The only unused items were the husbands' fishing equipment. They should have known they would spend the day giving rides in the yellow rubber raft, pulling drenched daughters out of the lake, and rescuing adventuresome explorers (little boys) from the tops of tall pines.

We thought of a dozen things

we really needed. Next time, we would bring a couple of beach umbrellas, a portable TV, some insect spray, a carton of disposable diapers (Great-grandma would have pulled *two* handcars for some cartons of these), and some pillows—and leave the dogs at home.

And if Great-grandma could have been with us, and if she were half as enterprising as we've al-

ways been told, she'd have looked around our camp and said, "What is wrong with you, granddaughters? You're mighty forgetful. Here, make a list of the things you've forgotten."

After all, Great-grandma spent 64 weary nights on the handcar trail, and she had plenty of time to dream about the comforts she left far behind. ○

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## Today's Family

• "I have come to realize," says Camilla Eyring Kimball, "that my family is the most precious thing in my life. Our life is wrapped up in our children; their joys and sorrows, successes and disappointments make up our life. They are all important to us. I just wish that the members of the family—the grandchildren, the cousins—were not so scattered. Families seem to be more mobile today—they were more closely knit when I was a child. We need to cultivate our relatives as well as our friends. We do not know our own relatives until we make the effort to know them."

The unusual childhood of Camilla brought her into intimate and unforgettable circumstances with her cousins, grandparents, parents, and all members of her family. She was born to Edward Christian Eyring and Caroline Romney Eyring in Colonia Juarez, Chihuahua, Mexico, and was baptized in the Piedras Verde River, which she remembers had a fringe of ice on the water. Until about 1910 the family lived in a red brick home on the east side of the river, which divided the little village of Colonia Juarez. Camilla went to school in the ward chapel; the bell in the church, being the town's timekeeper, called the children to school. ("I still have a nostalgic feeling when I hear a church bell ring," she reminisced.)

Across the Piedras Verde River was a swinging bridge that Camilla crossed when she stopped after school to play with Augusta Ivins, whose family lived on the west side of the river. The rule was to be home by sundown. The western hills covered the sun earlier at the Ivins home, and if Camilla ran as fast as she could across the swinging bridge, she could just make it to her home by sundown. If she loitered, which did happen some-

## Camilla Eyring Kimball

# A Remarkable Woman

By Mabel Jones Gabbott  
Manuscript Editor

Top, Camilla,  
fourth from left,  
with girl friends  
in Colonia Juarez, 1910

Center, Miss Camilla Eyring  
(Kimball) with her home economics  
class at Millard Academy,  
Hinckley, Utah

Bottom, President and Sister  
Kimball with their five children  
and first grandchild



times, she caught "a good paddling from mama."

"Mama" was Caroline Romney, a daughter of Miles Park Romney and Catherine Cottam Romney. She had been born in St. George and had moved with her family to St. John's, Arizona, where her father printed a newspaper, the *Orion Era*. Later they had moved to Mexico. Edward Christian Eyring, Camilla's father, was a son of Henry Eyring, who had been called in 1862 to help settle Utah's Dixie, at St. George, Utah. In 1887 Grandfather Henry Eyring moved his family to Mexico.

One day Bishop Miles Romney brought to his home in Mexico young Edward Eyring, as a guest at a gala party. Caroline and her mother were picking flowers in the yard as they rode up. In the first glance between Caroline Romney and Edward Eyring, Camilla's fu-

Camilla Eyring Kimball  
Spencer and Camilla Kimball  
in Pompeii, Italy, July 1937



Camilla,  
one year old,  
in Colonia Juárez,  
Mexico

Camilla,  
her brother Henry  
and sister Mary

"Popular Young Couple Weds"  
—Mr. and Mrs. Spencer Kimball

ture life was born. Her name, Camilla, meaning "an attendant at sacrifice," gains added significance when all the facets of the life of this remarkable woman are known.

Caroline and Edward Eyring made for Camilla a happy, secure childhood in Colonia Juárez, where outings, parties, Shakespearean dramas, weekly dances, and school entertainment were all family-community oriented.

"There are advantages," Sister Kimball believes, "in having one's life span from the horse and buggy days to the jet age. It is only by contrast that we can fully appreciate. I find delight in reliving my childhood, which was spent in the days when the family was self-sufficient and the small community was one big family."

She remembers that often they wrote their own plays and cantatas, and the locally produced

theatricals were most exciting—"Grandfather Romney was a great Shakespearean actor," she recalls. There were opportunities for every talent. "We worked together with our peer groups to produce our own fun."

This unusually close sort of companionship in the far-away colony was shattered by the Mexican civil war. Camilla remembers the years of guerilla warfare, when bandits would come into town and help themselves to anything they wanted from the general store, or drive through the cattle range, killing what animals they wanted. By the summer of 1912 the Saints had to leave their homes. "This was a traumatic time," she said, "leaving home and security so suddenly and so ill-prepared." The day before they left, they had bottled 100 quarts of blackberries. These they hid under the floor of the porch,

for their father thought they would be back in a couple of weeks.

Camilla was 17, the oldest in her family, and she recalls the summer in El Paso, the crowded encampment for the women and children, the dreadful heat, the food furnished them by the government. "The Red Cross brought daily rations for the women and the children," she said, "and I got so tired of puffed wheat and canned salmon." By October the men had left Mexico, leaving large holdings at a great loss.

As part of the restitution made by the Mexican government, free railroad tickets to any state in the Union were offered to those Mormons who had friends or relatives to sponsor them. Camilla traveled by train to Provo, Utah, to live with her Uncle Carl Eyring and to attend Brigham Young University High School. (She had completed

two years of high school at Juarez Stake Academy.)

Sister Kimball smiles as she recalls those first school days in Provo. It was a time of changing hemlines, and she had left El Paso with two new dresses and a coat, all short in length, only to find that hemlines dropped that fall to ankle length. It was almost Christmas before her mother could get enough material to make her two other dresses with the new style hemline. The coat was still short, and she had to wear it. "I laugh now," she says, "but it was a tragedy then to a 17-year-old."

Those were days of stress and adjustment. Camilla worked long hours to pay for board and room and earn extra money for schooling. The happy, secure life she had known was gone; but the happy life, she came to learn, is not ushered in at any age to the sound of drums and trumpets. "It grows upon us year by year, little by little, until at last we realize we have it. You do not find the happy life," she says. "You make it."

Camilla began making for herself a happy life. In June 1914, when she was graduated from high school, she had also completed a college major in home economics with a special certificate to teach in Church academies. She spent a summer at the University of California at Berkeley, and visited the World's Fair in San Francisco. She later taught school at Gila Academy, Thatcher, Arizona, and Millard Academy, in Hinkle, Utah. She also spent a year in Logan, Utah, attending Utah State Agricultural College (now Utah State University). She was married to Spencer W. Kimball on November 16, 1917.

The Kimballs made their home in Arizona, where four children were born to them. Elder Kimball was made District Governor of Rotary,

which afforded them many wonderful trips, including a tour in 1937 of 13 countries in Europe, and three trips to Palestine. They had moved into a new home in Safford, Arizona, when, in 1943, there came "the fateful telephone call that changed the whole plan of our lives. Spencer was called to be a member of the Quorum of Twelve Apostles of the Church." And so the Kimballs moved to Salt Lake City, and a new chapter in their lives began.

Sister Kimball has always been a loyal supporter of her very busy, successful, public-spirited, and church-serving husband. She has also made an intelligent and spiritual contribution wherever they have lived. When President and Sister Kimball were awarded the honorary Master M Man and Golden Gleaner awards in June, 1958, it was said of Camilla: "She never tires of serving others, and particularly in doing good to those who might be forgotten by others. She radiates the spirit of the gospel wherever she is. Rich indeed is one who has had an opportunity to become well acquainted with her. She has that rare balance of sophistication and humility and of restraint and friendliness which characterizes a great and unusual person."

Sister Kimball has always been glad to share her talents and her academic training. She has contributed in home economics, through extension service work. Her knowledge of books and her wide reading have supported and sustained the growth and development of libraries. As president of the Eastern Arizona Federated Women's Clubs, she was an inspiration to her fellow club women. She has worked in the Cancer Society and has participated in educational television, representing a great books discussion group.

Listed first on her hobbies is reading (she has been a very popular reader for public and dramatic presentations), and second is her fine needlework (she has taken state fair prizes for needlepoint and crocheting). She loves to travel, especially with her family, and has collected silver spoons and figurines from around the world.

As a teen-ager, Sister Kimball taught an adult class of women old enough to be her mother, and she had the temerity, she says, to think she could teach them not only to cook and keep house, but how to rear their children. Now 50 years later and having reared a family of her own, she says she would not be so bold as to tell anyone how to do it. However, her very fine and accomplished family speak for her. They include Spencer LeVan Kimball, Olive Beth Kimball Mack, Andrew Eyring Kimball, and Edward Lawrence Kimball. "Somehow I feel," she says, "that we are very fortunate to have four wonderful children, all with college and advanced degrees, all of whom have been married in the temple to fine spouses, and who have given us 27 wonderful grandchildren.

"I am grateful for the wonderful modern conveniences and for all the exciting developments modern science has brought us," adds Camilla Eyring Kimball. "But I know they do not automatically bring happiness. There were some advantages in the busy, self-sufficient days of yesteryear. Some of that simple life can be recaptured with family camping trips and visits to rural areas. Such experiences should help us to reevaluate and should remind us that we should not take our luxuries for granted nor consider them all-important. Happiness is achieved in individuals, not by flights to the moon or Mars—but in the satisfactions of mature adjustment to life." ○





*Joan Fisher, a young LDS woman whose home is in Salt Lake City, was chosen Mrs. America 1970 for her skills as a homemaker, as well as for her beauty and other accomplishments that typify the ideal American housewife.*

*Joan finds joy in preserving food for her family and sharing her specialties (mustard pickles, especially!) with friends.*

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## The LDS Scene



### Rodeo President

Melvin D. Griffith, instructor at Ricks College, Idaho, has been elected national faculty president of the National Intercollegiate Rodeo Association, an association of 115 colleges.



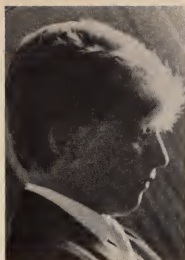
### Regional Representative Of Council of Twelve

The First Presidency has appointed Adney Y. Komatsu, a former president of the Northern Far East Mission, as a new Regional Representative of the Council of the Twelve. Brother Komatsu, a Hawaiian businessman, and his wife, Judy Nobue Futitani Komatsu, are the parents of four children. Brother Komatsu has been appointed to supervise stakes in Hawaii and Japan.



### All-Church Volleyball Championships

The ever-exciting all-Church volleyball championships were recently concluded with the Church College of Hawaii defeating the Polynesian Ward of San Francisco 15-9, 4-15, and 15-10 for the senior championship. The junior championship was won by Taylorsville (Salt Lake County) Ward, which defeated Winder (Salt Lake County) Ward 14-16, 15-11, and 17-15. Sportsmanship trophies were awarded to Thousand Oaks (California) Ward, senior division, and Placerville (California) Ward, junior division. MIA athletic officials announced at the tournament that 1970 will see two all-Church volleyball championships because volleyball competition is being advanced six months in the MIA schedule. Another all-Church tournament will be held November 6-7.



### Winning Pianist

Christopher Giles, a priest in the Van Nuys (California) Ward, has been declared co-winner of the Brewster-Allison National Piano Competition. The young man has also won two other piano competitions.



### Historian Honored

Dr. Richard L. Anderson, professor of history at Brigham Young University, was recently honored by the Mormon History Association for his articles on early Mormon history, most of which appeared in the Era. Brother Anderson's series on "New Evidence from Modern Witnesses" was published in the Era August 1968 to August 1969.



### YWMA Executive

Sister Helen Lingwall has been appointed secretary-treasurer of the Young Women's Mutual Improvement Association. A member of the YWMA general board for 19 years, Sister Lingwall has been secretary of the YWMA Girls Program.



### Tabernacle Organist Honored

Dr. Robert Cundick, one of the Tabernacle organists, has been awarded the S. Lewis Elmer award for having scored highest in national music competition. In addition to accepting the award in New York City ceremonies, he also gave a recital, including some of his own compositions.



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# A New Approach for Home Evenings

By Eleonore Knowles  
Church Member

• Don and Betsy are newlyweds, just establishing their own home. How can they hold home evenings?

Brother and Sister Parker have six children, ranging in age from two to 16. How can they make home evenings interesting for a family with such a wide age span?

Margaret has just moved into an apartment with three other girls. What can they do to have home evening experiences together?

Sister Johnson, a widow, lives in a small apartment. How can she hold home evenings?

Andrew and Glenna Martin have three preschool children. How can they keep their children interested in lesson presentations?

These are just a few of the situations in which Church members might be found, and a few of the questions that arise when family home evenings are discussed. The new book, *Family Home Evenings 1970-71*, now ready for distribution to members of the Church throughout the world, has a new look and a new approach, one that is adaptable and can be applicable for

every type of family—the single person, young married couples, families with young children and those with teen-agers, and older persons.

Why are Church members urged to have regular family home evenings? At a recent seminar for Regional Representatives of the Twelve, Elder Boyd K. Packer of the Council of the Twelve stated: "The purpose of the family home evening is to draw families together in love and sweet association, to open the doors of communication between parents and children to make them happy they live together and belong to one another—eternally."

In a message addressed to "all Church leaders," distributed at the same seminar, President Joseph Fielding Smith stated: "Every family in the Church should be made aware of the helpful features of the forthcoming 1970-71 Family Home Evening Manual. All should be most desirous of having it in their homes. We encourage you to do all you can to promote this program.

The Family Home Evening Manual will help bring unity and joy to the families of the Church."

What makes the new manual so special? These features:

1. *A new size.* Approximately 8½ x 11 inches in size, the new book is easier to handle and features more than 25 beautiful full-color New Testament illustrations to supplement the home evening discussions. These illustrations can be held up during the discussions so each family member can see them, and the book is so attractively illustrated and designed that it can be proudly placed in a convenient place in the home where the family members can browse through it during the week.

2. *Flexibility.* In the past, lessons in the *Family Home Evening Manual* have been related to each other in a sequential order, with several lessons devoted to one subject and grouped together. This year many different subjects are treated, more than a family can possibly use in one year. Most families may wish to proceed in se-



## Bufs and Rebufs

### CCA Christensen

Concerning the excellent article and pictures on C.C.A. Christensen [May], you may be interested to learn that in my Danish grandfather's old hymnbook I find 25 hymns written by C.C.A. Christensen.

T. W. MEASOM  
SPANISH FORK, UTAH

### Conclusion of Nibley's Series

The series "A New Look at the Pearl of Great Price" by Dr. Hugh Nibley, which recently concluded [May], is surely the most provocative and significant material ever published by the *Era*. Brother Nibley's great spiritual and intellectual courage is matched only by his devotion to the nobility that always characterizes eternal truth. He has given a priceless gift to all those "who have ears to hear," and he deserves their gratitude. ("For what doth it profit a man if a gift is bestowed upon him, and he receive not the gift?")

MRS. BARBARA ARMATAGE  
SNOWFLAKE, ARIZONA

### Fiction

I want to write and tell you how much I enjoyed the fiction "Dickie Bird, I'm Sorry," and the article "I Knew Courage," [April].

MRS. CLYDE WILSON  
FRESNO, CALIFORNIA

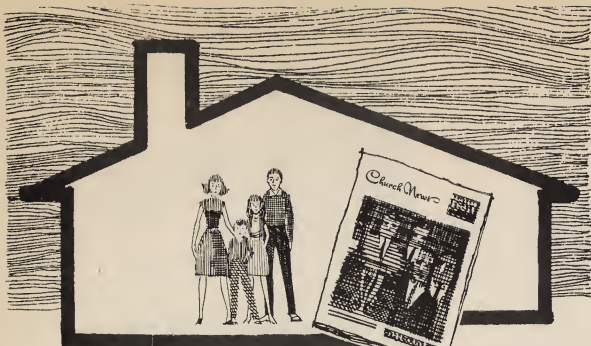
Concerning "Dickie Bird, I'm Sorry," that one can consider the boy's scouting experience resulting in his conversion and by this giving assuagement to the Scoutmaster's guilty feelings stemming from his attitude and treatment of the boy is beyond me. I feel the author forgot some very important things in her infatuation with missionary work. What about the Golden Rule? Shouldn't he have tried to be a partner and a friend to this boy? Shouldn't he have stopped the ridicule and horseplay before someone's life was endangered? I realize the story is fiction, but I can't help but feel that events similar to this happen all too often, and any conversions accruing from such actions do not compensate for this violation of humanity.

LINDA VACHE BRUBAKER  
BAKERSFIELD, CALIFORNIA

## One Small Consolation

By Evalyn M. Sandberg

*I am not omnipotent—  
but there's a sweetness in it:  
I can't control eternity,  
but I can shape the minute.*



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Portrait of the Prophet

In December 1966, the *Era* published a photograph of a painting and asked, "Is this a portrait of the Prophet Joseph Smith?"

Since then, I have been doing some searching and have located pictures of a nephew of the Prophet. He is J. Winter Smith, patriarch of the San Jose (California) Stake, and 89 years of age. Picture #1 is your *Era* cover. Picture #2 is a copy of the first picture that originally struck me with its likeness to the features of the painting. Pictures #3 and #4 are of Brother Smith in his youth. How much would he resemble the Prophet at this period? I asked him why he combed his hair forward and he said that he had a natural cowlick that wouldn't stay back. I thought this interesting in light of the Prophet's hair style. Picture #5 is a copy of a photograph of Brother Smith at a later date, with the hair and shirt style of the Prophet. It is interesting to observe the comparison of the chin, mouth, nose, eyes, ears, and general appearance of Brother Smith and the painting of your cover. I feel that if your cover is not a painting of the Prophet Joseph Smith, then it would likely be someone in his family.

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# The Church Moves On

## April 1970

**19** Gettysburg (Pennsylvania) Stake, the 510th stake now functioning, was organized by Elder Mark E. Petersen of the Council of the Twelve. Laurence L. Yager was sustained as president, with John F. Grove, Jr., and Kenneth B. Hirnisen as counselors.

Columbia (Missouri) Stake was organized by President Spencer W. Kimball of the Council of the Twelve, with Samuel D. Richards as president and Boyd E. Terry and Nephi M. Patton as counselors. This is the 511th stake of the Church.

New stake presidency: James L. Shelley and counselors Heber D. Layton and Merrill G. Christensen, Maricopa (Arizona) Stake.

A seminar for Latter-day Saint men about to enter military service was held in Salt Lake City, with instructions given to them by Elder Gordon B. Hinckley of the Council of the Twelve. Taped messages from President Harold B. Lee and Elders Mark E. Petersen and Boyd K. Packer were presented.

**26** Mt. Vernon (Virginia) Stake, 512th stake now functioning, was organized by President Spencer W. Kimball of the Council of the Twelve, from portions of the Potomac Stake. Allen C. Rozsa was sustained as president, with Reed P. Thompson and Earl E. Olsen as counselors.

Apia (Samoa) West Stake, 513th now functioning, was organized by Elder Howard W. Hunter of the Council of the Twelve, with Percy J. Rivers named as stake president and Alvin E. Weeks and Charles C. Schwenke as counselors.

New stake presidencies: President Tufuga S. Atoa and counselors Mark S. Littleford and Vern A. Ah Ching, Apia (Samoa) Stake; President Charles C. Monk and counselors Keyte L. Hanson and Milo J. Nimmer, Milwaukee (Wisconsin) Stake.

## May 1970

**2** The First Presidency announced that the following men have been called to serve as mission presidents: Eugene D. Bryson, Harlan L. Clark, Leo W. Russon, Clyde J. Summerhays, Joe J. Christensen, Wallace G. Bennett, and Edward E. Drury, Jr., all of Salt Lake City, and Marshall T. Burton of Provo. Their mission areas will be announced later.

**3** Renton Stake, the 514th now functioning, was organized by Elder Thomas S. Monson of the Council of the Twelve from parts of Tacoma and Seattle East stakes in Washington. Harris A. Mortensen was sustained as president, with Lorin R. Anderson and Richard N. Temple as counselors.

New stake presidency: President Vernon J. Thomas succeeds President Donald M. Ferguson, deceased, in Temple View (Salt Lake City) Stake. New counselors are John A. Soderborg and Melvin W. Potter.

**9** The First Presidency announced the calls of the following as presidents of missions, with specific fields of labor to be announced later: Lorenzo H. Wright, Mesa Arizona; Dale M. Valentine, currently working in Peru; Dewitt C. Smith, Milwaukee, Wisconsin; Charles Didier, supervisor of the Liege (Belgium) Distribution Center of the Church; R. Raymond Barnes, Moraga, California; Henry V. Jenkins, Jacksonville, Florida; and Carlos E. Asay, Provo, Utah.

The annual two-day all-Church volleyball tournament concluded as the Church College of Hawaii defeated the Polynesian Ward of San Francisco for the senior trophy, and Taylorsville won over Winder Third Ward (both in the Salt Lake Valley) for the junior crown.

**16** Reassignments of several General Authorities as supervisors of missions were announced by the First Presidency: Elder Hugh B. Brown of the Council of the Twelve will supervise the Mid-American Missions, succeeding President Harold B. Lee. Elder Boyd K. Packer of the Council of the Twelve will supervise missions in the British Isles, succeeding President Spencer W. Kimball, acting president of the Twelve. Elder David B. Haight, Assistant to the Twelve, will assist Elder Gordon B. Hinckley of the Council of the Twelve in supervising part of the South American

## The Need for Patience By Webb Dycus

*Some things are never hurried:  
Green, running-spring-touched hills,  
Plum stars in fence-row thickets,  
Ice-captive meadow rills.*

*In time that may seem timeless,  
Love grows at its own pace.  
Birth is a slow fruition,  
And character in a face.*

*So faith, by gradual stages,  
Is greated, bit by bit,  
Till it becomes a strong staff,  
And one can climb with it.*

can missions (this assignment to be effective at least until Elder Bernard P. Brockbank has completed his duties of supervising the Mormon Pavilion at Expo '70, Osaka, Japan). Elder William H. Bennett, Assistant to the Twelve, succeeds Elder Packer, who has been assisting Elder Marion G. Romney in supervising the West European missions. President Milton R. Hunter of the First Council of the Seventy will assist Elder Delbert L. Stapley of the Council of the Twelve in supervising the West Spanish-American, the Texas South, and West Mexican missions.

**17** Roseville Stake, 515th in the current roll call of stakes, was organized by Elder Howard W. Hunter of the Council of the Twelve, with Samuel L. Hamilton sustained as stake president and William J. Mitchell and Leonard G. Clove as counselors. Roseville Stake was created from portions of Sacramento North (California) Stake.

New stake presidencies: President William O. Copeland and counselors Clayton J. Perry and William C. Crews, Florida Stake; President Roger M. Allred and counselors Darell H. Stewart and Rex J. Hafen, North Sanpete (Utah) Stake.

**20** Announcement was made of the appointment of Helen D. Lingwall, long-time Girls' Program secretary and member of the Young Women's Mutual Improvement Association general board, as general secretary-treasurer of the YWMA. Miss Lingwall has been acting in her new capacity since April 7, when Helena W. Larsen, general secretary-treasurer for 28 years, was released from that position.

Protests by the Singapore Inter-Religion Organization in a complaint to Prime Minister Lee Kuan Yew has forced Mormon missionaries to halt door-to-door proselyting in that Asian area. "We have withdrawn our campaign because somebody is just not happy about it. We mean no harm to anybody. Our primary aim is to serve

people for no return of any sort," said President G. Carlos Smith, Jr., of the Southeast Asia Mission. The IRO described the Mormon campaign as "aggressive."

Two pioneer homes in Salt Lake City, the Beehive House, restored residences of Brigham Young, and the Thomas Kearns mansion, were placed on the National Register of Historic Sites.

**23** The First Presidency announced the appointment of Rex C. Reeve, Jr., Provo, as a mission president, with his mission to be announced later.

The appointment of Adney Y. Komatsu, a Hawaii businessman, as a Regional Representative of the Twelve was announced. He is assigned to the Hawaii region and the single-stake Tokyo region.

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 26, 1970. © 1970.

### The boomerang: it does come back . . .

By Richard L. Evans

**O**n the question of justice and injustice, of the law of compensation, of unearned advantages and unrealized rewards: "The only weapon . . . that Nature seems to recognize is the boomerang,"<sup>1</sup> said William George Jordan. It does come back. "Nature keeps her books admirably; she puts down every item, she closes all accounts. . . ."<sup>2</sup> She does not always seem to balance them at the end of each moment but "no man in the world ever attempted to wrong another without being injured in return—some way, somehow, sometime. . . . The most subtle of all temptations is the seeming success of the wicked. It requires moral courage to see, without flinching, material prosperity coming to men who are dishonest; to see [people] . . . rise into prominence, and power . . . by trickery and corruption."<sup>3</sup> But there is a personal inner peace that comes with faith in an overruling Providence that balances accounts. Then consider, for example, "The student who becomes expert in the various devices by which the drudgery of learning is evaded [and] imagines that he is outwitting his instructors, but discovers in later life that he is cheating *himself*. The discipline of education is not the attempt of the school . . . to benefit itself. It is for . . . helping the student."<sup>2</sup> The laws of health and happiness are not given just to keep us from indulging our inclinations and appetites. They are given to keep us from ill health and unhappiness. The commandments are not given for the satisfaction of a Father who likes to say thou shalt not. They are simply a statement of cause and effect—of what will happen *if* we do or don't do differently—for we realize the results of the way we live life, in this world or out of it. It comes down to something Shakespeare said so remarkably well, as he said so many things so remarkably well: "Heaven is above all yet; there sits a judge that no king can corrupt."<sup>3</sup> It is wonderfully reassuring to know that there is a system of keeping accounts that no connivance can corrupt. "The only weapon . . . that Nature seems to recognize is the boomerang." It does come back!

<sup>1</sup>William George Jordan, "The Majesty of Calmness."

<sup>2</sup>Editorial, "Meeting Life Squarely," *The Outlook*, December 20, 1916.

<sup>3</sup>William Shakespeare, *Henry VIII*.





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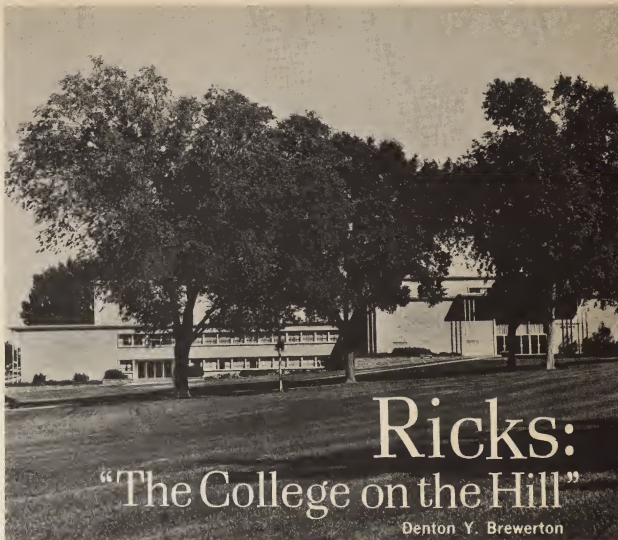
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# Ricks: "The College on the Hill"

Denton Y. Brewerton

● "The seeds we are planting today will grow and become mighty oaks and their branches will run all over the earth." With these words, Bannock Stake Academy in Rexburg, Idaho, was opened November 12, 1888. Today the school, now known as Ricks College, enrolls more than 4,500 students from 50 states and 24 other countries, making that prediction literally true.

Ricks College is located in Rexburg in the heart of the Upper Snake River Valley. Situated on the southern edge of the city at the base of a sloping hill that stretches to the south, the school is affectionately known as the "College on the Hill."

A two-year junior college owned and operated by the Church, Ricks educates young men and women not only for their chosen fields of work, but also for life in its fullness. Ten academic divisions stress academic excellence, giving students programs that will allow them to take college courses in

preparation for further study at university level, as well as programs that qualify them, through on-the-job training, for employment at the completion of two years' study. Courses are offered in these divisions: Technical, Agricultural, Business and Economics, Education and Social Science, Family Living, Humanities, Life Science, Mathematics and Physical Science, Physical Education, and Religion.

The 253-acre Rexburg campus has 21 buildings, 16 of which have been constructed since 1962. New on campus this past year is the physical education plant, with a gymnasium that is the largest in the valley, and an Olympic-size swimming pool. The Industrial Science Building, opened last fall, has classrooms and laboratories for such technical education courses as automotive technology, drafting, electronics, welding, industrial arts, building construction, plastics and manufacturing technology, and aviation.

Denton Y. Brewerton, news director of Ricks College, is a former Boise, Idaho, newsmen and is in the Ricks College Second Stake Sunday School superintendency.

Other buildings dedicated in the past eight years include the David O. McKay Library, the George S. Romney Science Building, the Hyrum Manwaring Center, a classroom-office building, and men's and women's dormitories.

Completed last fall was a new residence hall for 432 women students, which nearly doubles the women's dormitory housing capacity of 912. Men's dormitories house 470. Off-campus housing, supervised by the Ricks College Housing Department, is available for approximately 2,400 students. Others commute from their homes in nearby communities. Additional off-campus housing, to be constructed by private capital, is being planned.

While the school is open to members and nonmembers alike, Church standards prevail at Ricks. Two student stakes, comprising 18 wards, have been organized on campus. President John L. Clarke, who has headed the college since 1944, notes that "there is much individual freedom of students at Ricks, and character development is one of the goals the administration sets for the school. If a young man or woman can live according to Church standards at home, he will not have a moment of worry nor will he ever have a problem of any kind relating to his conduct while at Ricks."

Ricks began rather inconspicuously that November day in 1888 as the Bannock Stake Academy, an elementary school. Classes were held in the Rexburg First Ward meetinghouse, where, in addition to academic subjects, religious teachings formed part of the curriculum, and the Bible, Book of Mormon, and Doctrine and Covenants were used as texts. In 1898 the school added high school courses to the curriculum, and the name was changed to the Fremont Stake Academy.

The name Ricks Academy came into being in 1903, honoring President Thomas E. Ricks of Bannock Stake, who had been instrumental in its founding.

By 1908 all elementary work was

discontinued, and the school taught high school courses only until 1915, when the first year of college work was authorized; the second year of college was added the following year. In 1917 the academy was accredited by the Idaho State Board of Education, and the name was changed to Ricks Normal College. The school was given its present name in 1923, when the first two years of high school work were eliminated. Eight years later the junior and senior years of high school curriculum were discontinued, and the institution emerged as a two-year junior college. Since 1936 Ricks has been accredited by the Northwest Association of Secondary and Higher Schools.

During its first 50 years the school was administered by a local board of education under the direction of a Church Schools administrator. In 1938 the local board was discontinued, and full administration was assumed by the Church Board of Education.

Jacob Spori, a Swiss educator, was first principal of the school. He served for three years, then took a leave of absence and went to work in a saw-mill and gave his wages to the other two teachers to allow the school to continue. Other presidents who have guided the school include C. N. Watkins (1891-94), George Cole (1894-98), D. M. Todd (1898-1900), Ezra C. Dalby (1901-14), A. B. Christensen (1914-17), George S. Romney (1917-35), Hyrum Manwaring (1935-44), and President Clarke (1944 to the present).

When President Clarke took over the reins, the enrollment was less than 400 students, and two buildings and a heating plant comprised the physical facilities. Today, with a growing student body, a greatly enlarged campus, and a dedicated teaching and administrative staff, Ricks College is the second largest institution in the Church's vast educational system. The seeds planted through its first 82 years of existence are truly, as Principal Spori said in his opening address in 1888, growing and becoming mighty oaks, and their branches running all over the earth. ○

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## Research & Review

# The Glory of Hebrew

By Dr. Truman G. Madsen

Contributing Editor

● Alexander Stecker is what might be called a language-conscious personality. This is, in part, a matter of necessity. He has pursued archaeology in Palestine, Hebrew at Brandeis, a Jewish university, and is now teaching Old and New Testament at Holy Cross, a Catholic university. Thus he has crossed geographic, cultural, and religious barriers, and that means linguistic ones. More than that, his first impressions and conversion as a Latter-day Saint came not from hearing the teachings in his native tongue, but from overhearing them in another. His grandmother came to his home in Brooklyn, New York, when he was 12. A friend of hers visited the home and taught her the gospel in German. Young Alex understood German rather well but spoke it haltingly. He was transfixed by hearing passages from the Book of Mormon. To the surprise of all, he and his grandmother were baptized together. And then there is the fact that though he has studied and taught in Mormon institutions, all his language study has been under non-Mormon scholars, and he has developed speaking and writing competence in Hebrew and some Ugaritic and Assyriac. He is now completing a dissertation for the Department of Jewish Studies at Brandeis on the linguistic origins of the Hebrew term *kabod* (in English, *glory*).

Working in Hebrew under Dr. S. Talmon, one of the world's notable Hebraists, and in archaeology with Dr. B. Mazar, the dean of archaeological research in Palestine today, Stecker became acquainted with several technical and critical articles on the term *kabod*. The most stimulating was an article by Ginsburg. The word, it seems, has several meanings: glory, honor, splendor, wealth, heavy (great wealth, e.g., gold is heavy), burdensome. Most present-day Hebrew dic-

tionaries and lexicons delimit the word to such terms. But many also indicate that one other ancient usage is permissible: glory may mean physical body both when applied to man and (more hesitantly) to God.

By a careful analysis in the Masoretic (original Hebrew) text, with cross-referencing to the Samaritan and Septuagint (Greek) versions, Stecker has uncovered elements of real significance for language as well as for religious understanding.

First, he has traced in some detail the meaning-shifts around this term. It is not always apparent to those of us who are accustomed to thinking of one and only one meaning or one and only one role for a word that our own language is undergoing constant change and that any one word can lose and gain meaning and even reverse its meaning. (Consider the word *cleave*—which means opposites, both to sever and unite. Or consider the opposite terms *up* and *down*, which, when combined with *slow*, mean the same thing.)

Then he shows that many ancient Hebrew terms, and especially this one, have tended to diminish in use as also in meaning primarily because the experience that gave them rootage disappeared. It is as if an entire civilized world slowly diminished in sight power until, to borrow an analogy from C. S. Lewis, almost all were blind. Given a generation or two, the blind would hardly remember seeing, and the newborn blind would consider any who claimed such a "seeing" in the remote past to be misinformed or credulous. Meantime the word *see* would still be part of the vocabulary, and blind men would greet each other on the street with "It's good to see you." But every one would know that the word *see* means only *be with*. Eventually, only the few surviving dictionaries would define the word in its original sense.



# The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System April 19, 1970. ©1970.

## The strength of being calm

By Richard L. Evans

And finally, the civilization would not only deny that they ever saw, but would have forgotten that they had forgotten.

Stecker presents the evidence that though it would be a mistake to say that *kabod* (glory) always means "physical body" in ancient Hebrew texts, it would be equally mistaken to say that it never does. It can and does mean, applied to both man and the Lord, physical presence. The phrase "the glory of the Lord" in such cases signifies "the actual physical presence of the Lord." And this gives renewed insight to the accounts of Moses, of Isaiah, of Ezekiel, of whom it was clearly characteristic to speak of the anthropomorphic character of God. It was also typical of the Hebrew mentality to understand the word *nabi* or *nebi* (in English, seer) to mean one specially privileged to behold the glory of God, which was to behold the physical presence of God himself.

But by the time of Christ, Stecker shows, especially in the "intertestamental period"—the time between the closing of the Old Testament canon and the opening of the new, roughly the 200 years preceding Christ—the Jewish writers of the Targums consciously attempted to remove all anthropomorphisms from the text, and this was often accomplished by the substitution of other words. At the time of Jesus, the understanding of God as a physical presence had been thoroughly toned down or rooted out. But it is significant that in Judaism, even today, whether in orthodox, conservative, or reformed branches, there is no disparagement of and no pervasive guilt about the physical body, per se. It is one of the singular marks of the special identity of the Jewish people; regardless of the culture to which they are exposed, they seem almost immune to the idea that there is something necessarily

**I**t has been long since William George Jordan wrote his essay on "The Majesty of Calmness"—but perhaps more than then, it is needed now. He did not have in mind the calmness of inertia, or of indifference or inactivity, or the fatalistic acceptance of an unsatisfactory situation, but the calmness that does all it can do and then finds strength from deep within, and assurance from a higher source. A person lacking faith and fearing the future spends himself in fretting and finding too little satisfaction in his work, his loved ones, his life. "The disease with which the human mind now labors," said Emerson, "is want of faith."<sup>1</sup> "When the worries and cares of the day fret you, . . . wear upon you, . . . Stop, and let . . . calmness and peace assert themselves. . . ."<sup>2</sup> We all acquire our scars, our heartaches, and our lessons learned, but the plain fact is that we have come through all the past. And the further fact is that we can't change all things at once—nor would we want to. Along with all adverse elements, there is goodness in life, and in people, and an overruling power and purpose. And after we have done the best we can, there is much for which we have to trust, much that we must leave in higher hands. This doesn't mean resigning, or evading problems, or pretending that reality isn't there. It doesn't mean dulling our senses in the tranquilizer sense—but doing the best we can, where we are, as we are, with what we have, along with faith to trust an overruling Providence—which ultimately we have to do anyway. O fretfulness! fretfulness! Better had we use our time to serve our loved ones, and others also; to improve our little world, or the wider world, wherever we can reach it, and do the needful things each day that can be done. Oh, cease to fret, "to fuss and fume, to worry and to grieve,"<sup>3</sup> to spend life in fearful, futile running to and fro. Take to your heart these quieting words of Paul: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind."<sup>4</sup> There is majesty in calmness, and strength—and peace. "Peace, be still."

<sup>1</sup>Emerson, *Essays: New England Reformers*.

<sup>2</sup>William George Jordan, "The Majesty of Calmness."

<sup>3</sup>Jane Allen (1864-1912), "Serenity."

<sup>4</sup>Timothy 1:7.

or generically inferior or unredeemable about the body (though, conversely, there is rather little in their writings that foreshadows a resurrection).

When this analysis is applied to familiar passages referring both to man and God, the result is fascinating. For example, Psalms 8:5: "For thou hast made him [man] a little lower than the angels, and hast crowned him with glory and honour."

But using the original Hebrew reading of *kabod*, it would be: "For thou hast made him a little lower than God [or Gods] and hast crowned him with a physical body and with honour."

Latter-day Saints will swiftly perceive the implications of this strand of meaning in the word *glory* (and other words that cluster around it) in the content of modern revelation. ○



# "THE THINGS WHICH ARE CAESAR'S"



By Congressman Del M. Clawson

Illustrated by Ted Nagata

● Such old outworn platitudes as "There oughta be a law," "Write your congressman," "Why don't *they* do something about it?" and "You can't fight city hall" continue from generation to generation and may contain some residual truth, but they no longer deserve a position of indoctrination and influence that discourages discussion on public issues. These repetitious idioms of public and private "buck passing" are so frequently used that their standard jargon is known by every elementary school child.

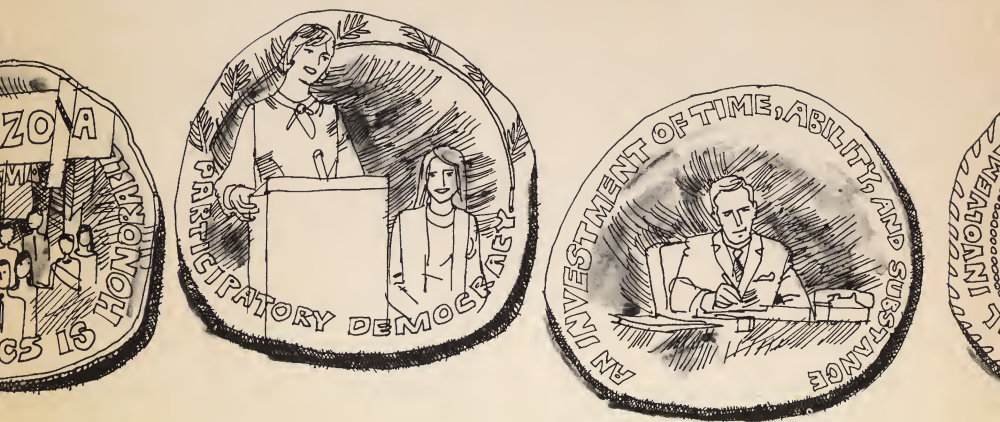
With this constant barrage, it is inconceivable that anything other than a great "silent majority" could develop in America. Credence for this opinion has strengthened within the past few years, as is indicated by the increased volume of vocal vigilantes shouting in the streets; militants moving masses of humanity in civil disorder; minorities and special interests of all types demanding larger lenitive largess from all levels of government. These extremists and militants—Right, Left, or Middle—who use other than legal and legitimate methods of dissent frequently find themselves members of a small minority when the vote is finally counted. And the clichés that discourage active commitment are at once antagonistic to personal involvement and burden the individual with attitudes foreign to personal participation.

To encourage the majority to move into the open political arena, I refer to a parable of Jesus that is so frequently quoted that it has lost its full impact

through repetition—the parable of the marriage of the king's son. (See Matthew 22.) The cumbersome task of moving one hundred million Americans to action is readily recognized, and in the current market place of thoughts, ideas, and opinions the scriptural reference may not be as cogent as it once was. However, the parable clearly separates church and state for those who desire to argue the point, although the separation in no way lessens individual obligation both to state and church.

When the "tribute coin" was produced and Jesus queried his tempters about the image and superscription upon it and received the answer, "Caesar's," he immediately responded: "Then . . . render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matt. 22:21.)

The religionist experiences no particular problem in defining the "things that are God's," nor does he limit these things to one or two favorite commandments that he can conveniently keep. He recognizes the greater obligation that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4.) Yet, even with this recognition, he may very narrowly construe the admonition of Jesus in this parable "to render unto Caesar the things that are Caesar's" to governmental taxes. But that is not what the Savior said; his reference to Caesar was just as broad as his reference to God the Father. And if the commandment is to be obeyed,



the things that are Caesar's must be examined.

If the ideas expressed seem to lean toward the biased, it is intentional. Many good Church members might be offended and insulted by the suggestion they are only observing half the commandment—like being baptized but never confirmed—because they fail to recognize and render to Caesar his things. No offense, however, is intended. To expand the meaning and increase the understanding with resulting changes in political behavior patterns is the intention.

Civil order today is hardly comparable to the civil order of Caesar's time. Yet this time separation does not detract from the commandment's purpose any more than Jesus' other admonitions, separated also by the same time span. Perhaps, then, we can proceed to translate taxes into things—"Caesar's things"—a process that requires little imagination. What do taxes represent? What do taxes support? City, county, state, and national governments. Schools and universities. Police and fire departments. Military services. Streets and highways. Parks and recreation. Public utilities. Planning and zoning. Welfare and aid. Foreign service and assistance. Industrial and agricultural subsidies. And the list can go on and on, since it is not intended to be exhaustive.

Even as the payment of tithes and offerings does not fulfill God's side of the commandment, neither does the payment of taxes and assessments satisfy Caesar's side. An investment of time, ability, and substance

beyond and above this compulsory obligation is demanded. "Participatory democracy," a phrase currently finding increased use on the Washington scene, implies greater personal involvement in an impatient and restless society. The shape of involvement takes many forms, from a simple ballot mark in a voting booth to national chairman of a major political party. Involvement for most people should find expression somewhere between the extremes. Opportunities are replete and open-ended for service in Caesar's activities, and they can and should be in harmony with God's program. Public service in all of its aspects is honorable and praiseworthy. Elective and appointive offices should be sought after by men and women with unquestioned honesty and personal commitment to God and country, with emphasis on constitutional government with all of its privileges, immunities, and liberties. Partisan politics as a means of candidate selection and expression of political principle is also honorable.

Immediately many voices, "the politically silent church majority," are heard to exclaim: "Any man who fulfills his church and priesthood duties does not have time for outside political activities and service."

U.S. Representative Del Clawson, who has represented the 23rd Congressional District of California since 1963, is a member of the Congressional Appropriations Committee and a home teacher in the Chevy Chase (Maryland) Ward. He was formerly a bishop, high counselor, and mayor of Compton, California.



Remember, though, the Prophet Joseph Smith was a candidate for the presidency of the United States while he was serving as President of the Church. When Utah became a U.S. territory in 1850, President Brigham Young was appointed the first territorial governor. Church services and government service have run parallel for many active Church members in state and local politics through the years. The notable and great national political battles involving Church members include the Congressional challenges to President George Q. Cannon, President Brigham H. Roberts of the First Council of the Seventy, and Elder Reed Smoot of the Council of the Twelve, with the latter finally breaking the barrier of prejudice, permitting a Mormon

“... Latter-day Saints must avoid  
and overcome apathy and  
indifference toward  
political action”

to serve in the Congress. Although President George Q. Cannon did serve as a territorial delegate in the House, Elder Roberts, a fiery debater and author, was denied a seat in the House of Representatives. The student of the Church and its political history may profitably review these cases.

A declaration of belief regarding governments and laws in general, found in Section 134 of the Doctrine and Covenants, is commended for must and repetitive reading for every member of the Church: “. . . And such as will administer the law in equity and justice should be sought for and upheld by the voice of the people” (verse 3) is not a passive, empty admonition. *Seek* and *uphold* are dynamic words and require action. “We believe that all men are bound to sustain and uphold the respective governments in which they reside. . .” (verse 5). *Bind*, *sustain*, *uphold*—these are words of action and are completely related to politics because politics means “the art or science of political government” (political, of course, dealing with the study, structure, or affairs of government).

In Section 98 of the Doctrine and Covenants, following a command to support the constitutional law of the land with its freedoms, rights, and privileges, the Lord declares: “Wherefore, honest men and wise men should be sought for diligently, and good men and wise men ye should observe to uphold; otherwise whatsoever is less than these cometh of evil” (verse 10). In similar vein, Edmund Burke said: “All that is necessary for the triumph of evil is that good men do

nothing.” In Section 101 of the Doctrine and Covenants, the Lord reinforces this position when he says: “According to the laws and constitution of the people, which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles” (verse 77).

Forces are combining today for the destruction of the sacred and cherished moral, ethical, and spiritual values that have brought us as a nation to the zenith of power and leadership in the world. Other nations before us, occupying this same position of influence and responsibility, have failed for many and varied causes and have become second, third, or fourth rate powers, or in some instances lost identity altogether.

Hedonistic, iconoclastic decadence creeps into a society and drains its strength and vitality. Permissiveness in our generation, with its resulting failures in personal restraint and self-discipline, reveals a growing weakness in our nation today. And it may portend a condition of the nation described by some of our early Church leaders. Elder Orson Hyde stated: “It is said that Brother Joseph in his lifetime declared that the Elders of this Church should step forth at a particular time when the Constitution should be in danger, and rescue it, and save it. This may be so; but I do not recollect that he said exactly so. I believe he said something like this—that the time would come when the Constitution and the country would be in danger of an overthrow; and, said he, If the Constitution be saved at all, it will be by the Elders of this Church. I believe this is about the language, as nearly as I can recollect it.” (*Journal of Discourses*, Vol. 6, p. 152.)

This land, as a land of promise, a land of freedom, a land of liberty, can remain so only as long as the conditions of the promise are met—“if they will but serve the God of the land, who is Jesus Christ, who hath been manifested by the things which we have written.” (Eth. 2:12.) With the diminishing status of Jesus in the Christian world today, with the permissiveness, violence, and civil disobedience that are extant in our nation, with the great institutions of learning groaning under the threat of anarchy, combined with all of the disruptive forces that divide us domestically and internationally, Latter-day Saints must avoid and overcome apathy and indifference toward political action. Who else reveres the Constitution as divinely inspired? Who else has the revealed knowledge of the destiny of this land? Who else can bear God’s witness and provide the commitment to bring to fruition the words of the Prophet? No longer can we delay compliance with the other half of the parable’s command—“Render therefore unto Caesar the things which are Caesar’s.” ○



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## These Times

**S**ome observers  
of world conditions

think that military solutions to presumed American objectives in Asia are proving too costly: too costly in lives, in taxing the internal resources of the United States, in stimulating the consequences of inflation, in dividing the American nation, and in producing crises and breakdown in moral values. The extension of active intervention to Cambodia by President Nixon on April 30, 1970, has produced further complications.

The Korean War received a degree of popular support in the United States because it was viewed as a war against Communism, with Russian "MiGs" and Red Chinese infantry "hordes" as the evil confronted by President Truman, General MacArthur, and the United Nations. The war in Vietnam was never so clearly identified, whether by Presidents Eisenhower, Kennedy, Johnson, or Nixon. Reasons for American involvement have never been popularly accepted by nor communicated to all segments of the American people. Dean Rusk's repeated statements of American integrity, capability, willingness to fight a "limited" war, to maintain a commitment, reached a few ears but not enough to maintain popular support. So the nation has become divided and demoralized. In 1970 few, of whatever political persuasion, believe that the American intervention in Southeast Asia can be totally effective in "stopping Communism." More people appear to be looking at Americans, and Americans at themselves, as the "bad guys" in this difficulty. And with the death of Ho Chi Minh, few can identify the "bad guys" on the other side—aside from something called the Viet Cong. So, the war, after nearly a decade, seems to many observers to be without pur-

pose in an age when past wars of presumed high purpose were costly.

U.S. military support and involvement in the western coastal regions and mainland of Asia now includes Korea, Vietnam, Laos, Cambodia, and Thailand. Offshore in East Asia, the U.S. has commitments to the islands of Japan, Formosa, and the Philippines. And this summary is incomplete.

Growing concern with this involvement raises anew the question, What are the objectives of the United States in Asia?

President Nixon offered an extensive, scholarly review of American foreign policy in the early spring, 1970. Broad in scope, it apparently did not reach the American public. The people responded as if they were neither informed nor impressed. Now the same public has been nervous and preoccupied with postal and trucking strikes, an air controllers' "sick-out," growing concern with price-wage spirals, general anxiety about domestic affairs, and whether or not "things" can be "held together." Discontent and disagreement over the President's nominees to the Supreme Court have not improved the situation.

Before the Cambodian assault of April 30, it appeared that the Nixon Administration had been trying to "cool down" the war by diplomatic efforts, especially in the Middle East and Germany. The Administration was evidently aiming at separating Russian support for the North Vietnamese. At home the same Administration attempted to "cool down" domestic unrest. The President made an effort to focus attention on pollution, mobilizing political attention on the urgency of restoring a healthy, natural environment. The latter national purpose is fundamental for black and white, red and brown, young and old, farm and ghetto. Its fulfillment is complicated by inflation, school integration, housing, and pressing urban problems.

Few will quarrel with the objective of eliminating pollution. The foreign



By Dr. G. Homer Durham

Commissioner and Executive Officer,  
Utah System of Higher Education



policy objectives of the United States are less clear. Their clarification is more difficult. Further, for the average citizen, such objectives require and must be susceptible to some degree of reasonable achievement.

In March 1970, the Nixon Administration took steps for certain Red Chinese goods to filter into the United States, and for American exporters to attempt the reverse, from a restricted list of nonstrategic items.

The Nixon tactics seemed designed to reopen some commercial channels with China, but not enough to alarm Russia or discourage Japan. It can be presumed that American diplomatic tactics with respect to both the Far East and the Middle East are, in many respects, performed in talks with the Russians, in Moscow, in Washington, and possibly at the United Nations. (Since the death of Adlai Stevenson, what American can name or identify the U.S. Ambassador to the United Nations? It is possible that this anonymity is aiding diplomatic efforts.)

For 25 years, 1945-1970, the United States has attempted to rebuild old nations in Europe, build new states from former European colonies in Asia and Africa, assist Latin American nations, and sustain a system of world order based originally on nuclear power, prestige, and the strength of the dollar. A Russian sphere was respected—from East Berlin eastward to Vladivostok and southward to the Black Sea-Caspian-Iranian-Himalayan frontier to China. When, in the 1950s, American aid failed to assist Egypt, Nasser accepted Russian aid. Russia is now a power in the Mediterranean, the Middle East, and North Africa. In North Africa the United States is in quiet, power decline, especially since the 1969-70 revolt in Libya.

Peace in Vietnam, Cambodia, Laos, and the prevention of further hostilities in Southeast Asia, may come at the price of further concessions to Russia's interests in Europe and the Middle East. What goes on behind the scenes

at present is anybody's guess. The following speculations are purely speculations as to what might be going on and are not advocacy.

1. The United States could recognize full Russian access, in the international market, to the oil of the Middle East. Nasser could be promised a U.S. loan, in the meantime. Russia could agree to stability in the Middle East in her own

self-interest, and an American commitment not to become too friendly with China, and not to aid China with supplies in event of serious Chinese-Russian conflict.

2. The U.S. and Russia, jointly, could agree to attempt a new agreement permitting Egypt to reopen, operate, and manage the Suez Canal, backed by American-Russian guarantees,

## The Spoken Word

"The Spoken Word" from Temple Square, presented over KSL and the Columbia Broadcasting System May 10, 1970. ©1970.

Oh! be there, mothers—be there

By Richard L. Evans

Sometime ago I found two pigeons making a crude nest in a secluded crevice outside one of my windows. It was winter. It was cold. Food must have been difficult to find. It was the mother who stayed. It was the mother who stood her ground against my close approaches. It was the mother who kept watch and warmth against all elements until her two young birds were safely out of their shells. It was the mother who somehow found food and fed them, until they were able to fly for themselves. It was the mother who was there and won my utmost respect for her unfailing performance. Oh, what admiration for those creatures that faithfully follow the mother instinct in them! In many ways it has been the mothers of all times—everywhere—who have been there when needed, as needed, always. How wonderful to find a mother waiting, watching, being there, as children come home and ask, "Where is mother?"—mothers who mold the personality, who set the cast of character, who guide and shape the future; who make home a place of peace, of pleasantness: who listen, share, set standards, give counsel and encouragement, and give children an awareness they are wanted. Mothers are the heart of the home: humble, faithful, modest mothers—loving, serving, quietly teaching—virtue, honor, honesty; keeping promises; understanding mistakes; doing the duties of each day with love and unselfishness in giving of themselves. A mother at home, a mother waiting, is one of the greatest sources of safety and assurance. And returning to an empty home—or house—leaves so much lacking. "Is mother at home?" "Where is mother?" Oh, be there, mothers—be there—for your presence will bless your children now, and always, and forever. Oh, be there. God bless mothers and their memories.



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provided (at American insistence) that the canal is open to Israel and its shipping, as well as for oil for Russia.

3. Israel, under American pressure, could relinquish the east bank of Suez, retain the Gaza Strip and Sinai, but be assured of its right to free access and shipping from its Red Sea port, through the Canal, to Tel Aviv.

4. An international political and technical commission, called, say, the Middle East Development Commission, could be established, consisting of the Arab nations, Israel, Russia, Turkey, the United States, to explore and develop economic cooperation in the region.

5. Israel could retain the Jordanian-Syrian territories gained in the six-day war, with the Jerusalem-Bethlehem area an international city, under Israeli administration but with United Nations, Russian, and United States observers.

6. Egypt and the regional members of the proposed Middle East Development Commission could receive a joint guarantee of their security from external attack or invasion. Both the United States and Russia could guarantee their frontiers.

7. A special program of educational grants for development and enlargement of the existing universities and colleges of the region could be undertaken.

8. The Russians could agree to halt shipments of arms and military supplies to Haiphong and Hanoi.

9. The United States could agree to withdraw all troops from South Vietnam and Cambodia, except military missions to help keep these states in a position as "states" and not chaos.

10. The United States could agree to West German trade with Russia.

11. The United States and Russia could agree to long-range joint meetings with the East and West German governments regarding the future relations of both East and West Germany to the NATO and Warsaw Pact nations.

These speculations represent possible tactical moves. The big issue for the United States is world policy. There is

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also the machinery for applying the policy. Should the Nixon Administration quietly abandon the State Department's and Foreign Service's 40-year effort to establish American foreign policy on universal, general, "objective" terms? Universally manageable at any time by a corps of interchangeable human parts, whether in Africa or Paris, motivated by ratings recorded in Washington? Paralleling these "generalists," should the Nixon Administration attempt to construct several corps of regional specialists, including persons from technical as well as political specialties? Should the Administration encourage the approach in the State Department, and overseas, that permits individual initiative and leadership responsibilities to more freely develop? By selected men, trained to know and understand local and regional problems, languages, and customs? Or should they all be directed from Washington or embassy headquarters in the details of policy? Should specialists have direct access to the ambassador for unrestricted, uncensored policy advice? Should a dozen of these regional specialists be attached to each foreign post of importance—some as special, personal representatives of the ambassador (as the members of the Council of the Twelve represent the President of the Church, or the high council the stake president)—and not be tied up in local organization channels?

Speculation! Dreams? Fantasies? Undoubtedly. How would you take the steps to unwind the war, to gain fresh national perspectives, to state desirable objectives, if you carried the awesome responsibilities carried by Presidents of the United States? Will the Cambodian intervention demonstrate American firmness, the resolve to remain in Southeast Asia until the new states have achieved statehood and can stand? Can the President make clear to the American people (a) the desirability and (b) the necessity for American state-building in Southeast Asia ("Vietnamization")? ○

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# The Sego Lily

by Albert L. Zobell, Jr.

Research Editor

● It is estimated that between 1,800 and 2,000 destitute, hungry Saints were in Salt Lake Valley on December 31, 1847. Those who had been there the longest had arrived in late July, and little planting and harvesting had yet been accomplished.

One or two persons were poisoned during the winter by eating wild parsnip roots. More fortunate neighbors dug thistle roots and found them to be a luxury. As spring came, the menu turned to greens. "To have a stomach full was an agreeable sensation," President George Q. Cannon wrote of this period, "even if the contents were only thistle tops. People thrived better on a much smaller quantity of flour with plenty of greens, than they did on flour alone, even though the extra flour they ate without the greens might have contained more nutriment than the greens." (*Juvenile Instructor*, Vol. 19 [March 1, 1884], p. 68.)

Mrs. Elizabeth Huffaker, who had entered the valley in 1847, recalled that the family's food supply had been depleted by the spring of 1848. Her husband killed some wild game, which she was able to preserve, using salt from the Great Salt Lake. Then about April they noticed that the foothills were covered with glorious flowers. Perhaps it was then that they heard the story of the sego lilies from friendly Indians. Here is one version of the legend:

"Many, many suns ago, the Indians lived great in numbers in these valleys of the mountains. They grew corn and berries in abundance, but as they increased

in yield, the Indians envied one another and vied with one another to see who could gather the most food for their winter living, when snows were deep and days were cold. Then they warred, and the tomahawk took the place of the game stick, and many Indians were killed.

"The Great Spirit was displeased, and sent a heat over the land, and the corn and the berries dried up. The children were left without food, the sky became dark with great clouds for many moons, the earth refused to yield, and the sands blew over all the land. The Indians sorrowed and prayed to the Spirit.

"One day the sun shone brightly, and up on the hills, the people saw a little plant, growing everywhere, even into the canyons, and far above the very peaks. The Great Spirit had heard the prayers of the people, and when the Indians tasted the root, they knew that the Spirit had saved them from death. So ever after, they never fought where the lily-bulb grew, and they called it the little 'life-plant' of the hills." (Levi Edgar Young, *Young Woman's Journal*, Vol. 35 [June 1924], pp. 327-28.)

The pioneers dug the bulb-like roots, filling every conceivable container. Mrs. Huffaker wrote: "We relished them, and the children

feasted on them, particularly when they were dried, for then they tasted like butter nuts. The bloom months of early spring soon passed over, the plant went to seed, but . . . they kept us from starving."

Captain J. Howard Stansbury, writing in the 1850s, classified the plant as *calochortus luteus*; later writers gave it the scientific name *calochortus nuttalli*. The genus name *calochortus* is derived from two Greek words—*kalos*, beautiful, and *chortus*, grass, alluding to the flower and its grass-like leaves. The species name *nuttalli* is in honor of the great American botanist, Thomas Nuttall (1786-1859), who did much to inform the world of the beauty of this gem of the American desert.

The sego is strictly a western flower, there being about thirty species, from the Black Hills of South Dakota to New Mexico and westward to California.

California is particularly rich in species of *calochortus*. There these flowers are known as *mariposa lilies*. *Mariposa* in Spanish means "butterfly," and the members of the *mariposa* group of flowers, to which the sego lily belongs, have beautiful hues, decorative patterns, and color combinations reminiscent of butterflies.

On March 18, 1911, Governor William Spry signed the legislative act that made the sego lily the Utah State flower. The 32-word law is said to be the shortest bill ever passed by a Utah legislature.

As the Utah state flower, the sego lily was the popular choice of the state's school children. The flower, an object of exceptional beauty, once grew on every sagebrush hill of the state. It is a plant that lent strength to determined men and women dedicated to the task of building pioneer homes. The blossom of the sego lily has come to be a living emblem of purity and strength. ○

## End of an Era

### Life Among the Mormons

*Just before the 24th of July, we were traveling over Independence Pass, outside Aspen, Colorado. Since the pass is narrow, steep, and winding, our rate of speed was held to 25 mph or less. When the children commented about the road, I said, "When I was your age, all of the mountain roads were like this." "Yes," our six-year-old daughter haughtily replied, "but you had covered wagons."*

*—Janice S. Mortensen, Green River, Wyoming*

Shortly after I was drafted into the army, I attended Church services at the army camp. When the opening song was announced, the entire congregation broke into laughter. The hymn selected was "We Are All Enlisted."

*—Cleve Morgan, Ephraim, Utah*

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*—Elder Mark E. Petersen*

The young woman was breezing along in the left-hand lane when suddenly and without warning, she made a sharp right turn and almost slammed into another car. "For Pete's sake, lady, why didn't you signal?" yelled the other driver. "Don't be ridiculous" came the indignant reply. "I always turn at this corner."

He that has once done you a kindness will be more ready to do you another, than he whom you yourself have obliged.

*—Benjamin Franklin*

We'd be astonished at how many persons there are who can walk right through the boundaries we ordinarily believe are our limitations.

Behind every successful man is a man who says he went to school with him.

Two hippies in dark glasses and long hair were strolling down an avenue when one of them happened to look up. "What's that?" he asked his companion. "The sun or the moon?" "Don't ask me, man," said the other. "I don't live in this neighborhood."

*A good listener is a silent flatterer.*

The salesgirl in a candy store always had customers lined up waiting for her while the other salesgirls stood twiddling their thumbs. The owner of the store, noting her popularity, asked for her magic secret. "It's easy enough," she said. "The other girls scoop up more than a pound of candy and then start taking it away. I always scoop up less than a pound and then add to it."

Admirer to political candidate: "Great speech, sir. I liked the straightforward way you dodged those issues!"

*Adolescence is the age when the boys discover the girls, and the girls discover that they've been discovered.*

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